# THE NEW ERA

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Cover Illustration by Keiko Matsunaga, 15 years, Hikoshima Junior High School, Japan

# ditorial

issue devoted to the biennial conference of the
ld Education Fellowship gives the opportunity
ffirm the internationalism of the journal and
need for all sections and members to see it as
s. This is no exclusive possession, however, as
journal rightly claims to provide a forum for the
ussion of new ideas and trends in education,
tever their source.

he growth of education, throughout the world,
been one of the great achievements of civilized
during the past thirty years — a period marked
inremitting tension in international politics, arms
d up on a massive scale and mounting economic
are. In these circumstances, H. G. Wells' pro-
ic message bears repeating: the future of civil-
on requires that education triumph over these
other catastrophic forces. This, indeed, is one
e goals towards which the Fellowship continues
vork.

'e report, through the eyes and ears of several
e participants, on the rich variety of demonstra-
s, performances, discussions and debates that
ked the 32nd International Conference of WEF.
heme grew out of a provocative question: Who
ds The Arts? Naturally, the easy answer,
eryone", was given, but in such demonstrably
esting and engaging ways, that the need scarcely
ired arguing. We are indebted to the indefatig-
Dutch hosts and organizers, and for their
ributions to this issue, to the members of the
owship who stood back from the exuberant
d of daily (and nightly events) long enough
ecord their impressions and make their judg-
ts.

n the preceding issue, we drew attention to the
s facing Unesco. This issue goes to press with
bad news recently announced that Great Britain
joined the United States in giving notice of its
ntion to withdraw. At the end of 1984, the
ted States confirmed its 1983 notice and with-
v.

oth countries seem to regard Unesco as a poorly
aged, excessively bureaucratic aid agency. It is
ent that both are influenced by the politicization
ertain Unesco activities and that groups from
extreme right have had the ear of not un-

sympathetic governments. To prevent the further
erosion of Unesco, the denigration must be chal-
lenged at every opportunity and much closer atten-
tion given to Unesco's positive achievements, its
international collaborative character and its potential
and actual importance as one of the very few
agencies that have means to bridge some of the
great divisions of the contemporary world. We urge
all readers to take an active interest in Unesco in
this period of acute threat and to pursue all avail-
able means to keep it intact as a universal institution.
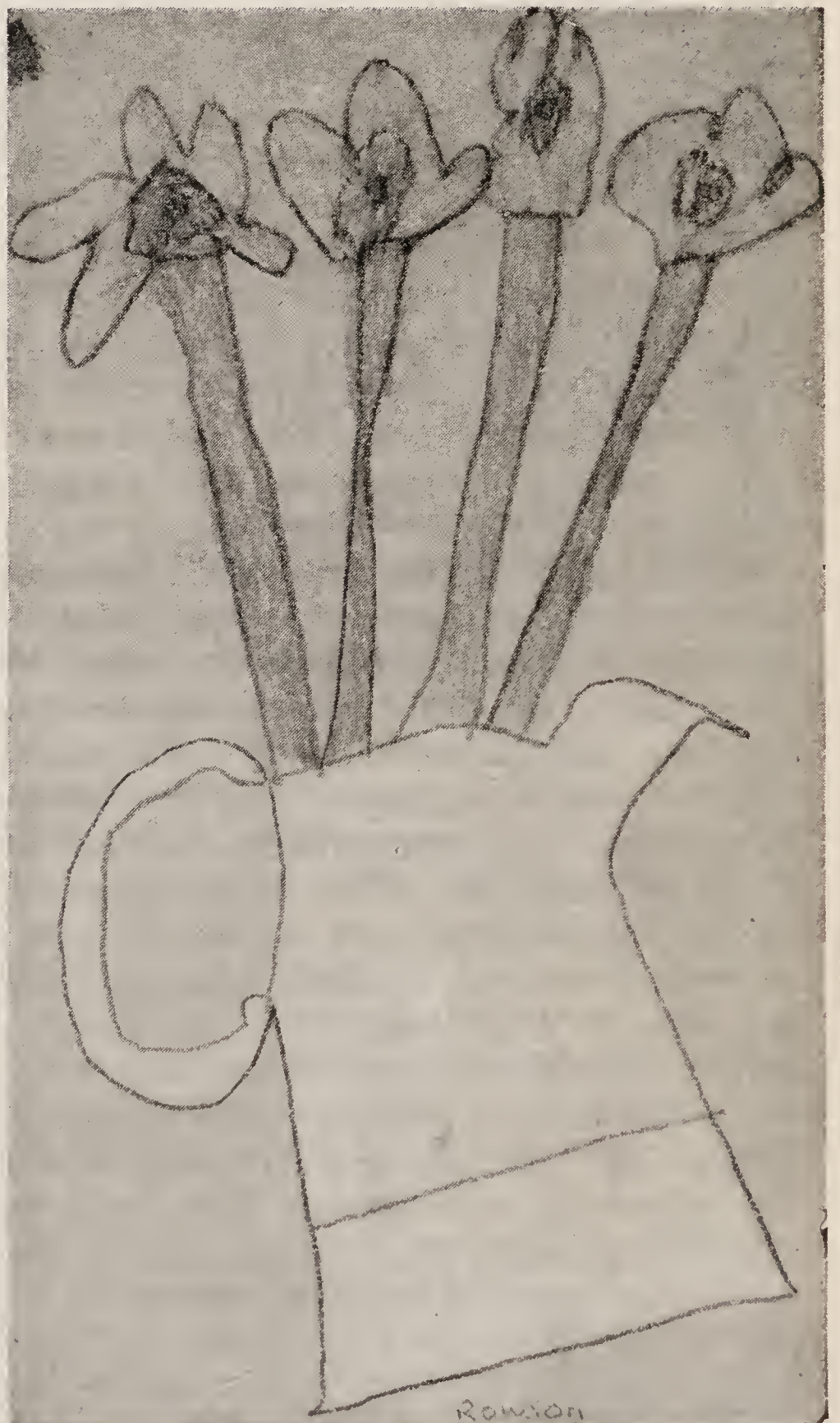
Editorial Illustration by Rowson, 6 years.
Whitehall Infants School, UK.

# Who needs the arts? — conference overview

Maria Meulenbeek

## The Inner Yard

August 12 — 18. While most students and teachers of the *Akademie voor Expressie* (Academy of Dramatic Art) in Utrecht enjoy the last week of the summer recess elsewhere in the country or abroad, the main building and the annexe of the Akademie are buzzing with activity. The warm August sun lightens the inner yard which is frequented by all sorts of people. On Monday morning one can meet with a group of girls from an Indian dancing school. All beautifully dressed and made up according to their own custom, they are waiting to make an appearance in the blue room of the Akademie. On Friday afternoon the inner yard resembles a Surinamese market, when about a dozen Surinamese women in colourful clothes sell their home-baked treats. During the whole week people can be found in the yard; groups of people sit down and talk, people run into each other, sometimes literally so, or seek a quiet corner in the shade or sun.

## Organizing Committee and Participants

All these people have gathered within the framework of the biannual thematic conference of the WEF. The planning of the conference took a year and a half of hard work and was supervised by Peter van Stapele, lecturer in film and theatre-science at the State University in Leyden, and Lida Dijkema, both as representatives of the WVO, the Dutch Section of WEF. The WVO was founded in 1935 by Kees Boeke.

The conference was organized in close co-operation with the Department of Theatre-science of Leyden University and the Academy of Dramatic Art in Education (Akademie voor Expressie) in Utrecht. The latter, represented by Ton Hokken, took care of the accommodation of the conference.

Next to a number of performing artists, the participants are people directly involved with teaching (art) courses, or people designing new educational systems. Everyone is involved with renewal in educational systems.

## Exhibitions

In the corridors of the main building and it annexe one can find exhibitions ranging from Nort African tapestries to photographs and informatio on Alternatives in Society and Technology, an e hibition of books and magazines on art courses an an exhibition on drama projects in Australia.

Half of the old canteen offers room to a colle tion by Annette Teunissen from the Museum the Muses; paintings, tapestries, musical instrumen and other objects that are mostly made of wast material by non-professional people varying in ag between 2 and 94 years old. The other half serv as a meeting centre; at the end of the week it offe room to a performance and an exhibition of A Visser's paper theatre.

In the classrooms, exhibitions on Cuba, Chil and Nicaragua can be found. One room contai children's drawings from Sri Lanka that indica how these children experience their surrounding These drawings were shown to Dutch children Dutch schools, while Sinhalese children will l shown drawings made by Dutch children abou *their* surroundings. Johannes Odé, compiler of th exhibition, first regards the drawings as a means the children's self-expression, secondly he sees the as speaking a language free from barriers, a mea of communication between people from total different worlds.

The red room is Japanese in every way; on th walls Japanese children's drawings and wood-call graphies can be seen. Several times a traditional te ceremony takes place in which the visitors to th conference can participate. A workshop is orgar ized about the art courses at the Tamagawa Gakue school, a school which can be compared with th school of Kees Boeke.

And there is an Indian room also, where th dance-group from Principal MM Pupils' Ow School in Bombay organizes their workshop. Draw ings by pupils of the school are on display, a ver beautiful sight.

*rkshops*

*[T]ejater Teneeter, a Dutch youth-theatre group, [pre]sents a video film about a project with children. [Th]e imperfection of nature is the origin of art' is [the] title of a workshop with a revealing video film [and] slides about drawings and pictures made by [me]ntally handicapped adults in the Netherlands. A [very] moving film is shown about the pre-war years [of] the Kees Boeke school.

[S]eto Mulyadi from Indonesia and Mabel Aranha [from] India demonstrate in their workshop how they [use] puppets in education. In both countries puppets [are] used to convey moral values. A discussion arises [abo]ut the disadvantage of conveying moral values: [sho]uld not children be allowed to discover their [own] moral values by themselves? A difficult point. [Bot]h Mabel Aranha and Seto Mulyadi try to use [the] puppets to enter the world of children's experi[enc]es.

[T]ogether with some other people, Kathinka van [Ka]rp presents a film about the work of Mario Wal[pol]e from Cuba. Their workshop has the wonderful [titl]e 'We don't paint to become artists but to become [bet]ter people' (Walpole). An important element in [Wa]lpole's work is the integration of several creative [top]ics such as painting, drawing, drama, music and [dan]ce. Working with children from his neighbour[hoo]d in La Havanna after school hours, he tried [to] appeal to their own experience and fantasies.

[E]mmanuel Josiah from Nigeria allows the parti[cip]ants in his workshop to experience how he [enh]ances the understanding of African culture with [chi]ldren in London. First he tells something about [his] native country and the meaning and origin of [his] original name. Then, together with David [M]arco, he plays the African drum and makes the [par]ticipants join in with native songs and dances [and] by playing musical instruments — all is done [wit]h vivacity and enthusiasm. It is *the* perfect way [for] non-African people to get acquainted with [asp]ects of black culture. The afternoon ends in a [mix]ture of sounds, which is but slightly structured [by] the rhythm of the drums played by David [M]arco.

[M]any people talk about their work of integrating [art] in education and discuss this with the particip[ant]s in their workshop. On the whole a huge [num]ber of activities took place, of which I could [me]ntion only a few.*

*Some data*

Every morning begins with an opening lecture in the blue room; after this the participants can choose from about 16 different activities organized round three parts of the day. During lunchtimes and in the evenings performances take place, for instance Jozef van den Berg and Pancras, a theatre group from Leyden.

At this conference there were 40 workshops, 8 lectures, 19 audio-visual performances, 11 minor performances and 22 exhibitions, the latter three groups usually in combination with a workshop.

An average of 6 to 12 people join in with each activity, lunch and evening performances excluded. There were about 200 people from 19 different countries: Australia (14), Belgium (2), England (34), West-Germany (9), Indonesia (1), India (33), Israel (1), Japan (28), Jordan (2), Kenya (1), South-Korea (2), Nigeria (2), The Netherlands (36 / among them people from Chile, Morocco, Nicaragua, Peru and Surinam), USA (35).

*The Opening Lectures*

Madhuri Shah, chairperson of the University Grants Committee in New Delhi and president of the WEF, gives the opening lecture. Full of fire and with cogency she pleads for the necessity of changes in educational systems. She points out that we live in a scientifically and technologically highly developed world which fails to find solutions to elementary human, social and psychic problems. Educational systems, especially those that involve art, have an important task in developing a more humane society. We must not postpone working on this because '...if everything has been developed technologically, robots and nuclear bombs in all, human development may not even have started. It might be too late then.' However, we should not be discouraged, because '99% failure and 1% success means progress.'

Next morning, Peter van Stapele reads a paper based on his article 'Education and Arts', [see *The New Era*, Vol. 64, No. 4, 1983].

He says:

> The alienation of people from the arts and from artists may destroy the main possibilities we have to learn to create and understand realities different from our own; explore our own realities and the realities of other people; communicate with each other and with people who speak different 'languages'; understand our

own culture and break through the barriers of it; express ourselves to form our spirits and minds, and understand the expression of others.

Peter van Stapele stresses that people should learn to analyse a medium such as film and theatre; they should learn to employ these media to create their own reality and influence reality, because reality as presented to us by mass media is a reality that has been manipulated by others. It is also relevant to recognize and investigate the various sign-systems people can use, because people usually make very little use of these in educational practice.

## Symposium

At the symposium which took place on the final day of the conference, several factors are stressed. Malcolm Skilbeck, WEF's chairperson, professor of Curriculum Studies at London University's Institute of Education, who had delivered a lecture on Sunday on 'The Arts and Curriculum Development', points out that art courses are not merely to train artists or teach something about culture, nor are they meant as a form of recreation. First and foremost the medium of art must be used as a means of self-expression and personality development. Art as means and ends in education; the arts as 'languages'; arts for living.

Another speaker stated that education, and consequently art in education, should always relate to the child's experiences. Joon Hee Park, the Korean WEF representative, said that an organisation such as the WEF should grow stronger to be able to exercise more national and international influence upon governmental educational policies.

Critical remarks also came forward. Some people feel that art *per se* in education is stressed too much. They believe that alternative forms of education must receive priority, so that in new educational systems the arts will automatically receive due attention. For the ultimate aim is to strive after a better world with more equal chances for everybody. But (they argue) opting for this means getting involved with politics and not every regime appreciates independent and critical citizens who decide upon their own values and standards.

Others say that more attention should be given to the development of theories about the importance of the arts. Often teachers of the arts can give no clear answers to questions about the value and necessity of their work. Why *is* it necessary to draw, dance, act and play music? Certainly more attention should be given to the formation of points of view and theories, especially since more cuts are made and more people want to go 'back-to-the-basics'.

## Looking back

The ultimate aim of the WEF is to encourage international communication and understanding between people to arrive at a peaceful and better world. Within this framework Peter van Stapele and Lida Dijkema participate in building up an international web that can be used to exchange information about and experiences in arts and education, the role of arts in education, and about learning the skills in this field.

In my opinion the conference has served a meaningful purpose in exchanging information and experiences. The number of activities offered often consisted of workshops in which people spoke about their work, frequently supported by video and film. A number of workshops encouraged active participation, and I think that many people experienced an enjoyable conference and were stimulated to go deeper into material that interested them and others. But as far as learning skills are concerned, or the presentation of clearly developed plans for policies and practical purposes, I think that the conference, naturally, was less successful. It was too brief for that, the presentation of activities was too wide, and they were not centred round one theme or topic. But many participants in this conference have gone home taking with them a lot of useful luggage: new experiences, information, discussions and informal contact.

Maria Meulenbeek is a member of the Dutch section of WEF, and has just completed her studies at the Utrecht Academy of Dramatic Art.

# ducation and the arts

dhuri Shah

welcoming participants, Madhuri Shah defined
essential purpose of the Conference. In her
ds, it "is to discover and firmly establish the
damental relationship that already exists between
cation at all levels and the various art forms
visual arts, music, drama and writing. The
ference theme provides a breath of fresh air in
miasma of what may be called the materialistic
ook of acquiring tangible goods."

There is," she continued, "a close and symbiotic
tionship between arts and education. The nexus
ween the two is best brought out if we keep
view the objectives of education, as being not
the preservation and transmission of knowledge
the all-round development of the human person-
, imaginative consideration, and creativity. In
sense, art and education flourish best in com-
tion and are likely to wither away in a state of
ation. Human history is a witness to the fact
arts find their roots mainly in those countries
ch have a strong tradition of learning and re-
ct for scholarship; otherwise they remain an
ic plant. In ceremonies surrounding the dedica-
of a new temple in Thailand, each person, as
of the ritual, drops a packet in the deep hole;
packet invariably containing a needle, thread,
klet and pencil. The needle and thread are sym-
c of the wish to have a keen intelligence, while
paper and writing implement stand for good
cation in the next existence. This is perhaps a
d example of the relationship between arts and
cation; both of which arise from the spontan-
s urges of the inner being and both of which
essential pre-requisites for the establishment of
arning and living society."

Madhuri Shah suggested several roles for the arts
ducation: "A school has to recognize that it can-
function in a vacuum; it must reflect the charac-
tics and aspirations of the society which supports
rt, which often serves as a 'mirror of the society'
an important role in making the schools respon-
to the educational, cultural and artistic needs
he society. It can also bring about a commonness
communality of purpose in regions which have
rsity of races, languages, dialects and cultural

backgrounds; for art is able to transcend geograph-
ical boundaries, customs and language barriers.
Another important contribution is the evolution of
the concept of the total man — a synthesis of mind,
body and spirit. It is pertinent to point out here
that the Greeks who created philosophy, science
and arts had their own idea of perfection which
found a natural expression in their arts. Their idea
of perfection was a harmonious development of the
intellect and aesthetic sense of the body and the
best embodiment of that perfection in Greek sculp-
ture is the Sun-God Apollo. Art can also play a
significant role in building the bridges of inter-
national understanding so that all those who are
engaged in the service of education also realise that
they belong to the world community of scholars
and scientists. Such a cosmopolitan outlook arises
from the fact that art demands in the artist not
merely the analytical faculty but the power of
synthesis.

"An important characteristic of art is that it is
concerned with what we do in everyday life. It
expresses vividly, as no other form of intellectual
activity does, the hopes and aspirations of the
people, their ideas and ideals, fears and apprehen-
sions. Whatever be the medium of art and its form
of expression, its language is the same — that of
expressing the human emotions, e.g. the spontan-
eous response of a person when he see a building
and its architecture, or the reaction of a person
when he listens to music and its notes. The visual
arts, involving painting, sculpture and architecture;
clothing, embroidery, household appliances and
furniture not only help in the complex way of living
but give expression to our desire for creativity."

The Indian delegation to this Conference included
performances and representatives of several arts.
Madhuri Shah underlined the importance given to
the arts in both past and present. "In my own
country, quite a few of the performing arts, viz.
dance, drama and music, had reached such high
levels of excellence and wide variety of form and
expression that these were quoted in the well-known
treatise 'Natya Sastra' by Bharata Muni, as far back
as the 5th or 6th century of the Christian era. While

art was, by and large, pressed into the service of religion and rituals, it did not mean that it had no role to play in secular life. Art was the ultimate goal and supposed to lead to a state of joyous and blissful existence, as so aptly described by Rabindra Nath Tagore "I dive into the sea of forms, hoping that I may come upon the gem of the formless."

Madhuri Shah concluded with a challenge to contemporary education. "Today, it is becoming increasingly difficult to sustain art in our schools and colleges because of the impact of the labour-market and a consumer-society. It is, nevetheless, important to enable our students to understand the formal elements — e.g. colour, light, line, mass, volume, form, design, composition, expression—as also their relations with each other, in order to achieve equilibrium and harmony in a world which is in a state of turmoil."

Madhuri Shah is Chairperson of the Indian University Grants Commission, and President of WEF.

# The teacher as the jazzband leader

Ernst Meyer

In a lecture on "Co-operative learning in school instruction", Prof. Dr. Ernst Meyer (Secretary of the German speaking section of WEF) provided this vivid view of the teacher.

The teacher is similar in his manner of work to the jazzband-leader, who has to develop a theme. At this point, an essential criterion, which characterises a preparation of this kind, becomes evident: the permanent dialogue around the theme. In this dialogue, he is improviser, composer and performer, all at the same time. In classic European music — as in "classic" mechanistic pedagogics — the improvisor's originality is substantially eliminated. In a jazzband, which, in its release and relaxation, arrives at "swing" (understood as rhythmic intensity and the main element of jazz music) — just as a learning group can achieve "education" in the act of solving and confronting — these three abilities must be present if the music — the educational process — is not to become dubious. The difference between classical music and jazz lies in the notion of swing — just as the differentness between undeviating classical pedagogics and a system of pedagogics which takes inconsistent processes into account, comes to light. In classical music, the relationship to the music is almost scientific — the director directs and the musician plays the note which he has been given. Every event is arrangement, exactly as in a lesson, which is determined by undeviating pedagogics. In order to be able to lead a jazzband, it is not enough to be suitably musically inclined, and to have studied long enough. Certainly, this is part of it. However one can no learn the decisive thing: to produce "swing". The teacher can no more learn to plan "education" and to teach. Swing comes about in that moment when one "hits the beat" together with the theme — "together" in that fraction of a second when every one thinks: now is the time for the "beat". That is the actual productive moment of release and relaxation.

# he making of realities

er van Stapele

Education and Arts (The New Era Vol. 64 No. 4
3) I introduced, with regard to education, the
cept of dialectical code, which refers to the prin-
e of interaction in education. Its adoption means
all those involved in learning processes should
n to make use of a full range of sign systems
dialogue with the inner and the outer worlds.
re is a direct relation between the fact that
ny pupils and students are not competent users
different sign systems in educational situations
the fact that the arts do not play a fundamental
in most curricula. The arts thus have a necessary
ction in education as a whole, if we adopt the
ectical code.

n this article I will give this complex point a
er treatment than I was able to do in the
ner.

et us for example look to the performance of
own: The Bicycle of Joe Jackson Jr., has been
o recorded by Elisabeth Wennberg and Horst
inger at the Cirkus Stockholm in November
7.

he stage is lighted by a main light; the orchestra
s a fanfare. The clown enters. No...he does not,
ause he cannot find the opening between the
ains. Two spots are directed to the curtains,
l the clown really enters. Then the spotlights
removed from the curtains and clown, the main
t is dimmed, the fanfare has come to an end,
the clown is in the dark.

When one of the spotlights finds him again, the
vn starts to pay attention to his old, worn-out
only partly repaired clothes, he brushes them
tries to remove a stain which turns out to be
le, makes a crease in his trousers, his hat falls —
leans it, and so on, making non-verbal jokes in
mean time.

The audience laughs with the clown; a relaxed,
cheerful atmosphere arises. Between his small acts
the clown looks at his audience, gestures and laughs
with them. . . .

The clown is dancing to the music of the orch-
estra, and. . . . suddenly is confronted with a, for
him, strange object, a bicycle (spotlight on bicycle).
He wants to take the bicycle with him, but he does
not quite dare do this. Conspiracy-game with the
audience; spotlight away from the bicycle; the clown
takes it with him.

He tries to cycle, but gets mixed up with every-
thing: his clothes, the horn on the bicycle, the
handle-bar, the pedals, the frame. He mounts as
much as three times, and succeeds too, for a while;
but everytime something goes wrong.

Then the clown puts the bicycle together in a
wrong way, the remaining pedal points upwards, he
mounts...ouch! The audience is amused. And then,
victory after all; the clown claps his hands, the
orchestra starts up, and standing on top of his bi-
cycle the clown, one foot pedalling, cycles out of
the ring.

Laughter, ovation. The audience understands; the
clown gains the victory, despite the fact that every-
thing seemed to go wrong. (Van Stapele 1985).

We seem easily to understand what occurs in this
performance. But if we analyse it, we will discover
that Joe Jackson is creating a very complicated
reality, a played reality of segregation and con-
trivance, in which the human being overcomes
all difficulties, and gains the victory.

To create such a reality is a work of art, which
starts in mastering the outside world, as Joe Jack-
son tells us: "I get one theory, and I am learning
it now; the older you get the more delicate you
get, and the better you think, and...you can figure
out people then. I remember when I first started
to do the act all I had in my mind was...soon as
I do this trick, and the bicycle has got to do this,
then I got to step on the horn ... Well, now it is
a reaction that is inside of you and you have that
feeling with the audience. You don't rush them.

You think, take it easy ... enjoy yourself." (Interview after the performance).

This utterance, in my opinion, is the same as the following, which came from a very different context, that of Bunraku:

The operator
Who does not move in the least
A puppet with no
Actions required of him
We call a master artist.

(19th century master of Bunraku/Keene, p.59) And of course, we remember or can find many other utterances of that kind. If we ask ourselves why people are enjoying themselves in perceiving the performance by Joe Jackson the answer is, because the clown gains the victory in the end, although almost everything went wrong. Life is not perfect, but we can laugh over its imperfections, and still gain our objects, even in an unexpected or unlooked-for manner.

Once, speaking about semiotics, I wanted to explain the terms *code* and *pragmatic,* by formulating very different and difficult definitions. Because my students continued to ask questions about it, I made up the following story:

A man — let us name him Mr Chomsky — is visiting the auto repair service where his car is in repair. There is a man lying under his car; his name is Joe.

— Good morning, Joe — said Mr Chomsky.
— Good morning, Mr Chomsky, sir — answered Joe.
— How is the car going, Joe? —
— It's not going yet, Mr Chomsky — said Joe — Oh, by the way, would you hand me that screwdriver? —
— I would—answered Mr Chomsky—If what?—
— Perhaps you'll hand me that screwdriver, Mr Chomsky? —
— You're not sure, Joe? — asked Mr Chomsky.
— Do you mind handing me that screwdriver, Mr Chomsky? —
— I don't mind — replied Mr Chomsky — I never did —
— Could you hand me that screwdriver then, Mr Chomsky? —
— I could — said Mr Chomsky — I never doubted that —
— I wonder if you'd mind handing me that screwdriver, Mr Chomsky? —

— Do you? — asked Mr Chomksy.
— Why don't you hand me that screwdriver, M Chomsky? —
— Because you didn't ask me, Joe —
— Hand me that fuck'n' screwdriver, Mr Chom sky —

Now Joe is beginning to make sense to M Chomsky, who unfortunately is leaving the gar age.

The students immediately understood why M Chomsky did not understand Joe's message. It i very clear that on the pragmatic level Mr Chomsk is using a very different code from Joe.

Later I realised that I had made a little piec of drama, just to make difficult concepts clear. Thi is nothing new; the method is used in almost ever educational situation I know of. But I am sure tha I could not be a teacher or student of anything without having developed the skill to make up suc stories.

If we take a closer look to the world of the clow Joe Jackson Jr., we see a rather complicated world of at least 25 different scenes, built up with the us of 18 different sign systems and 8 different code (paraverbal, tactical, gestical, proxemical, mimica fashion, architectural and musical), all related t each other.

This world is not as complicated as reality, an for that reason, it is I think, appropriate for learn ing to penetrate reality. But then we must not onl educate ourselves to become competent perceiver but competent makers of reality as well. If ou educational work is based upon the paradigm tha in education people must be able to learn to becom subjects of their situations, and that this is reall possible, then the code of education we develoj and apply must also be designed to stimulate dia logue and a mutual learning process rather than one-way teacher-student/pupil-relationship. In othe words, we must be sure that all people involve can become competent sign-users. The only way t learn this is, in my opinion, to perceive and creat pieces of art.

With the arts, theatre and film taken as a example, we can create new life, new realities ou of past experiences. Understanding and employin these processes is a powerful means towards greate and richer psychological and sociological insight and the development of physical skills. Childre discover play-acting and develop through its mean

n a very early stage, until — all too often — cation' discourages the learning process. In ning to create and understand theatre, people only master 'roles' and situations, they also uire a sensitive means of investigating and under-ding their own reality and that of others. In-ctly, through drama, yesterday and tomorrow ome *Now,* and the far away is *Here*: time and ce dissolved in our sense of immediate personal olvement and interaction.

n making films, that is learning to create differ-layers of the rendering of realities, dramatic, trical and cinematic, students learn to see, to lyse, to put new questions and finding new wers, to penetrate the existing reality, that is, ity as it is mainly manipulated by others.

n creating art, then, both as makers and as per-ers, we are able to penetrate reality not only ugh thought and reflection, but also by means fantasy and creativity, using our minds and ies, as whole human beings.

ut art as education is neither good nor bad tself; the 'goodness' or 'badness' depends upon acts within a dialectical relationship with the osophical and ideological contexts within which occur. In fact, art as education can teach ple to manipulate their environment; whether better or worse is their responsibilty. But one is certain: it is not easy to manipulate com-nt manipulators. Art education then increases range of our choice in a fundamental way; and survival — at least, our survival in a human — depends upon our *capacity* to make right worthwhile choices, with reason and passion to-er. With this we can create our own meaning, e our own history. Knowledge of the arts is no ate property. If people are educated to stay out et your hands off"), we *create* the danger of orld of no perspectives, in which people do not n to create them. And there are movements, ups, organizations who are eager to create the re *for* them. Those are a danger, but the great-danger is not learning to be creative.

herefore I think we must learn to obtain, make use the tools with which we can create our reality. Discussions, analyses, practice and rchange of experience in education through the art as education, can provide these tools and ghts into their use. I am convinced that, as all icipants in the Utrecht conference did, all mem-

bers of WEF will continue to contribute to attain that object. But, as Joe Jackson would say, don't rush, "take it easy ... enjoy yourself."

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Sketch by M. Thieffry, WEF Belgium.

# The arts are as indispensable as bread: An interview with Peter van Stapele

Maria Meulenbeek

'When I first visited a theatrical performance at a theatre, I was 21 years old. What I observed there essentially changed me,' reflected Peter van Stapele, lecturer in film and theatre-science at the State University in Leyden, and co-ordinator of the WEF conference in Utrecht, August 1984.

### The first contact with the WEF

'In 1973 I became a member of the WVO, the Dutch section of the WEF, and soon became editor of the magazine of the WVO: *Vernieuwing* [for details, see back cover]. I was told that the WVO was associated with the WEF, but when I asked what sort of organization that was, no one could give me a good answer. In those days Professor Van Gelder was president of the Society. On his own he would visit various international conferences, but in the WVO little was done with the information that he gathered there. Many people and groups worked independently of each other. Some people of the WVO wanted to find out whether co-operation within the WEF was possible and fruitful. So in 1974 a group of people went to the conference that was organised by the English section of the WEF. Because we got so interested in what these people at the conference were doing about renewal and education, we decided we would like to get into contact with other people from other countries as well. That is what this group from the WVO did. Today we also try to bring people from several international organizations together.

### An international web of informal contact

It is extremely important to keep in touch with people that work on the renewal of educational systems, especially if that renewal is connected with the arts. In the Netherlands we often think that we live in a land of plenty, as far as renewal is concerned. However, I have found that you can get many new experiences and ideas from the informal contact at a conference.

What I would like to do is to create a platform of international contact, an international web of informal contact that enables people who travel to stay with people that share their interests. This is especially important to people with a small income like students. But it would not just be a place to stay, — it would give you the opportunity to really *be* with foreign people in a foreign country who can tell you about their native land, their culture and their problems.

### The practical use of conferences

Because of conferences that I have attended in the past, I can more easily get information that I need for my work at the WVO and at the university. I know where to get the information, and I know I shall get it from well informed people working in the same field. When organizing a conference one can stimulate international contact between people with similar interests.

For instance, because we knew that Johanne Odé wanted to expand his exchange programme of children's drawings, we invited him to the conference so that he could get in touch with people who are interested in the work he is doing. In this way for example, he has come to an agreement with people from a school in Bombay. People from the Royal Tropical Museum wanted to organize a project on non-Western art, and at this conference they have made contacts to do so. These are just two examples. It is an altogether different process from that of writing letters; it is much more fundamental because you can really expand on things. It is important actually to experience what people are working on and what their work means.

### Who needs the arts?

I observe that the arts plays only a very minor role in education. At one point in my life, I experienced what estrangement from the arts means, how one can be deprived of the most essential things. I have experienced that the arts are important. The arts are just as indispensable as bread.

n the western world and in the third world,
ney for the arts is running out, while it is given
science and technology. The arts are threatened
h destruction; what is left of it today is mainly
served art, i.e. art from the past. I respect art
he past because I think the past should be known
us, but . . . it is all over. We look at outward
ns of past processes, no longer at the processes
mselves. I want people to get involved with the
;, to understand them, to make art, to learn how
se it. Only then could art from the past *function*
in.

Let me explain what I think art is. Art is in-
pensable and exists as such, it is a process like
athing and thinking, while moving. People grow
learning to master things in the outer world (the
rnal world), e.g. by learning to use a communi-
on system such as language. Language first is
rnal, all words were outside of you when you
e born, and then you grew older and internal-
d the words and their use.

During the internalizing processes a child con-
ntly makes use of art. A toddler hears the word
air'. Chairs as such are no part of the child's
ity (how it perceives it) as yet; 'chair' refers to
m's or dad's chair. At a certain point in his
elopment the child also learns to abstract. This
a creative process in which the child elevates
eriences to an abstract level at which e.g. the
d 'chair' becomes a word applicable to all chairs
many more 'things'. Once the child knows a
nber of words in this way, and the different
es of their use, it will start to play with them,
nbining them and bringing the words out again,
new and unexpected ways. This is the basis of
king and using art. In the process the individual
eriences also stay alive.

f the child now has a problem, say, for instance,
one of the parents has not treated him or her
ly, the problem might come out in the child's
y with a doll. Then language becomes integrated
a larger system of signs used. The doll is hit.
en the doll 'talks' and a dialogue between doll
child begins. Even though it is not meant to
performed before an audience, it is pure drama
ormed. The child is working with art, i.e. using
nents from the outside world, which it has in-
alized, and bringing them out again to explore
ity further and deal with it. This is the heart
rt, to everyone, including adults, because with-

out this process interaction with the outside world
(with other people) is not possible.

Art allows you to break through reality, to pene-
trate it, to move barriers, to break through mirrors,
and see through ideologies. Only with art you can
do this because you can create imaginary worlds
through which you can learn to create new realities.
I think this is the heart of art.

*Art can essentially change people*

I admire the way in which Augusto Boal uses
theatre as a training-course, but I do not agree with
his theories. He says, for instance, that people
have become spectators and passive. But perceiving
theatre need not be a passive act. People can learn
to look at theatre and appreciate it, and grow by
it. On the other hand it would indeed be worth-
while to get actively involved in making theatre,
not to become a leading actor, but to experience
physically and spiritually that theatre can be a
means of expressing yourself.

I have watched a lot of theatre since I was en-
chanted by the first encounter with it, and it has
meant a lot to me; it has changed me. For me it
meant an encounter with possibilities to create
other realities, a way to see through conflicts and
emotions and not to get trapped by circumstances.
Poetry and drama are means to get to know your
own origins as a human being, not only as an indi-
vidual, but to get through the roots of your exist-
ence, and the roots of others.

A work of (theatrical) art has the advantage of
having a beginning and an end. It is a world as
such that you can observe and think over. Most
real art (that enters into unexplored territories) is
complex. Reality is much more complex. Through
art you can see deeper into reality, penetrate into
it. In this way art can essentially change people.

# Conference workshops — two views

Antony Weaver writes:

One fascination for anyone who attends the WEF biennial conferences is to detect the influence of the previous ones, within the traditions of another milieu, upon the particular aims and attitudes of the organisers.

The Japanese at Tokyo in 1973 excelled in a marvellous organisation which enabled hundreds of people to engage in learning and visiting, individually and in groups as they wished, without hampering each other or with any feeling of regimentation. In Bombay the next year we were touched and moved by the beauty of the setting, specially constructed on the shores of the Arabian sea, as well as by the dances.

This time, on the continent of Europe, the key words — spontaneity of expression — had been underpinned, incongruously at first sight, by unremitting planning during the previous twelve months. Freedom, indeed as Engels wrote, is the recognition of necessity. As a result we were treated to a plethora of activity and opportunity in which the workshops constituted the main vehicle.

On the one hand, participants were offered a gigantic cafeteria from which they chose and seemed to end up stimulated and satisfied. On the other hand, numerous facilitators (i.e. participants in another role) were buoyed up by the chance to make their mark, to get burning matters off their chests. The facilitators gave evidence of scrupulous preparation. But an uneasy balance reigns between freedom of movement and continuity. The most extended workshops would probably have benefited by being ranged into whole days instead of being spread out over three or four.

## Content and Methods

The themes of the workshops were faithfully geared to that of the conference: "the function of the arts in education for international understanding and peace, based upon social and economic justice".

For example it was asserted in Mildred Masheder's group that through drama a child, or grown-up person 'establishes his or her own positive self-image and thus becomes capable of co-operation and acting peacefully when in conflict with other people'; or, as Gertrude Langsam's group put it, gains 'an insight into self and the other one'; or less personally (as Esther Lucas, who relies considerably on Martin Buber and Herbert Read, claimed) we can come to understand another country through its artists and literature.

Some workshops reached an early consensus on the form and content of the meetings, and their members introduced, or were brought to reveal themselves, in ingenious ways. For example at Nancy Lee Wood's first session an affirmation game was played in eight pairs. Each partner described some conflict that he or she had successfully overcome. The other partner subsequently reported to the group either positive impressions of the person, or retailed the story of the conflict. Thus each person's own view is enhanced, and members get a general feeling of being in interesting and worthwhile company. (This particular group, however, did not succeed in using the examples of conflicts to build upon in later sessions).

Though facilitators had given much thought to their presentations there was considerable variation in the management of the discussions. Some held that the best ones saw to it — despite any accusations of elitism! — that all participants were not only introduced, but drawn in; and showed skill in exploiting contributions and directing discussions to make them progressive and to keep them to the theme.

Aileen McKenzie remarked that whatever the demands of the content more time could have been spent in her group in establishing 'where people were in their thinking'; or Mildred Masheder reported that 'the idea of confiding in one's partner some of the incidents of one's childhood that one had drawn or painted, forged a good relationship to one other person and then to the group at large. People were amazed at the similarities in their

childhood experiences and how much influence the grown-ups dealing with them had'.

Some participants were profuse in their thanks, for example: 'I should like to congratulate Dr Haipt for a sensitively prepared lecture and beautiful slides. Her skill in communication made the topic most meaningful and enriched the audience'; or a member from India on Esther Lucas' session 'the workshop really motivated all of us for creative participation. It was fantastic and the most enjoyable teaching method I have ever thought about'.

*Conclusion*

Mabel Aranha from Bombay explained in her workshop that Puppetry 'can be a good starting point for discussion ... (and for fostering) criticism of existing social and moral values'. Yet we were made aware that in some parts of the world, or in some schools, the authorities would not tolerate the encouragement of such attitudes.

Some years ago, in *The New Era* [Vol. 53, Jan. 1972, p. 35], George Woodcock argued that as a means of changing society education through art is more effective than outdated strategies of violent insurrection, and can be carried out by the most influential syndicates of workers themselves. What he in fact proposed was to equip with an effective method the conception of revolution by change of heart which has haunted at least one current of the libertarian tradition — that which runs from Winstanley in the seventeenth century, through Godwin and Tolstoy, to Gandhi in our own age.

Limitations in the workshops were apparent in the lack of consideration given to the misuse of aesthetic power by political and other groups. In the early Soviet Union, for example, under Lunacharsky as commissar, the theatre was favoured for its influence as a binding force upon the people. Similarly, the aesthetic appeal of parades and colourful celebrations has been understood by the Churches, and by rulers of totalitarian states, as a means to consolidate feelings of brotherhood within a group in conflict with another.

From the days of Elisabeth Rotten, Kees Boeke or K. G. Saiyidain the WEF, from its very beginning, has been preoccupied with how to bring about a peaceful world. The notion of non-violence, however, with drama the explicit topic of one workshop, seems to have surfaced for the first time within the WEF: its significance may be that it focuses upon our own way of life as well as offering means by which to resolve conflicts between racial or religious groups or nation states.

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**Michael Wright writes:**

This was for me and many others a conference with a difference: everyone who attended was encouraged to participate.

In keeping with the declared aim of the organizers for a participatory conference the workshops, rather than other aspects of the conference, formed its central core. The framework of formal lectures, keynote speeches, symposia and plenary sessions was of course provided to give the necessary structure to the workshops, as was the theme itself and the presentations prepared around it. But to a greater extent than usual at such gatherings the workshops — both formal and informal — were the focus of activity. As Maria Meulenbeek demonstrates in her article, the workshops gave each participant the opportunity to construct his own programme from the daily menu of offerings by workshop leaders from all five continents. Participation was actively encouraged, so that those who might have imagined a quiet afternoon's exposition of the arcane rituals of the tea ceremony, or a formal presentation on ethnic dance, found themselves willy-nilly joining in these activities — often for the first time. 'We learn by doing!' was the unspoken motto obeyed by the merest novice, regardless of the abundant expertise available.

For my report, I have chosen to give an overview based on personal recollections and experiences of those workshops I was able to attend, fortified and extended by the responses to a questionnaire circulated to conference leaders (which were most helpfully completed). I shall concentrate on general reflections on the nature, scope, themes, format and outcomes of the workshops, more details of which will be found elsewhere in this issue.

*The Venue and Format of the Workshops*

The venue of the conference and its workshops — the Academy of Dramatic Art in Education — both reflected the conference theme and contributed a unique atmosphere to it.

Central to the Academy and the conference activities was the refectory and adjacent sunlit court-

yard in which was situated the benign bust of Kees Boeke. (See Lois Brown's tribute in this issue). This area led to the studios and lecture rooms in which the workshops and related activities were held. It saw a constant ebb and flow of participants going to and from activities, seeking refreshment, and forming informal but animated discussion groups which pursued and extended themes raised at the workshops — often till late at night.

The format of the workshops was as varied as their content: formal presentation of papers contrasting with informal discussion and live performances — and a mixture of these approaches. Some presentations were by individuals, and others by groups or teams, while the Japanese section distinguished itself by converting an entire studio into a microcosm of Japanese culture with colourful children's drawings vying with more formal woodcuts and on-the-spot calligraphic scrolls for background. Children's art, and indeed the participation of children and young people (e.g. the Indian dance-group) was a welcome feature, and the halls and corridors of the Academy were enlivened by this contribution.

Audio-visual displays, film and video were also well provided for through-out the conference, though the live performances and participation in these probably had the greater impact on participants.

*Main Themes*

1. *Art education and education through art* was of central concern to the educators present at the Conference. Beginning with Lois Brown's workshop on Kees Boeke's work in Holland, this theme was taken up by other presenters such as Yuri Fujii with slide films on art education in Japan (with special reference to the Tamagawa schools known to WEF members); Geoff Haward on teacher education for the arts in Australia; Karin Gottier on teaching culture through dance in the USA; Emmanuel Josiah and David Quarco on the African Arts in Education (London); and Gertrude Langsam on the arts as the foundation stone of teacher education, amongst others.

2. *The practice of the arts for personal, social, and cultural development.* This covered a wide variety of workshop presentations as was to be expected in a participatory conference. From the many fascinating activities in this field one could select B. M.

Joshi's workshop/demonstrations of classical and folk dances from India, with memorable performances from his young team of dancers. The classic practice of the tea ceremony as presented by T. Inatomi of Japan, and the equally impressive demonstration of artistic mastery by his compatriot K. Nishimura in his presentation of the art of calligraphy (Shodo). Ramon Polak, with his delightful spider stories from the Caribbean. Mabel Aranha with puppets used in education in India. And many more.

3. *International understanding and communication through art* was a theme which Esther Lucas from Israel presented with conviction and effect, as did Claudia Clarke (UK) in introducing a music centred course on world studies (Starting Points), and Johannes Odé in a colourful presentation of children's paintings from Sri Lanka.

4. *Cultural expression through art* was a theme in different ways by Ben Gitau (Kenya), Alan Duncan (Australia) and Aileen Mackenzie (UK) amongst others.

5. *The arts and the imagination* was a theme developed by Mildred Haipt (USA) (children's literature), Ton Hokken and Tijn Everse (Holland), and again Aileen Mackenzie (UK).

6. *Art for minorities and deprived groups* gave cause for memorable presentations from Bharati Merchandani on art for the handicapped in India, Horace Lashley (UK) on his work with the Commission for Racial Equality in London, Alan Duncan and Tony Hepworth on their work with aborigines in Australia, and again Aileen Mackenzie on her work with OXFAM.

7. *Co-operation and conflict resolution through art education* featured in workshops presented by Antony Weaver, Mildred Masheder, and Nancy Wood (UK/US) reported elsewhere, and in an address by Marion Brown (USA) on the crucial art of creating peace in our troubled world.

8. *Art and young children* was a theme which enabled the creativity of the very young to be displayed on many occasions throughout the conference — including performances by the van Stapele family.

9. *The arts/sciences relationship* was explored in two workshops presented by myself, while a Dutch group of alternative technologists demonstrated by means of a striking exhibition how the arts and crafts can be used to create a liveable world.

Photographs: Johannes Odé, Hans Bemelmans.
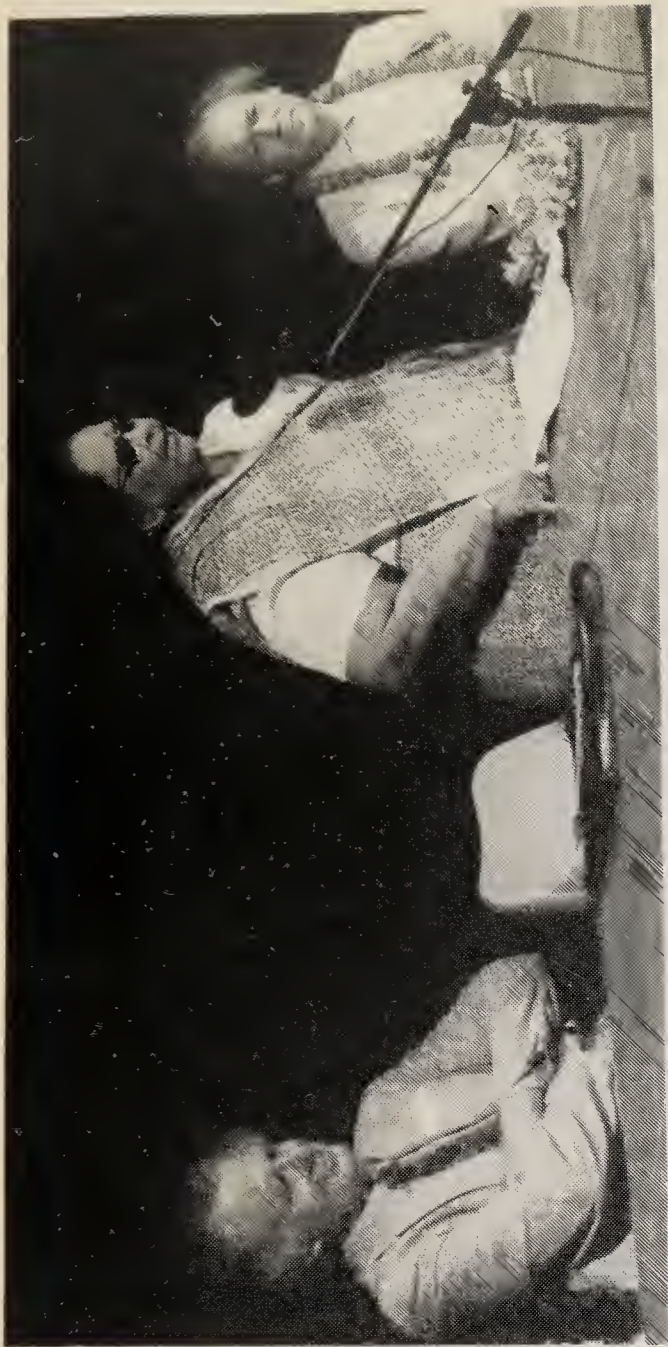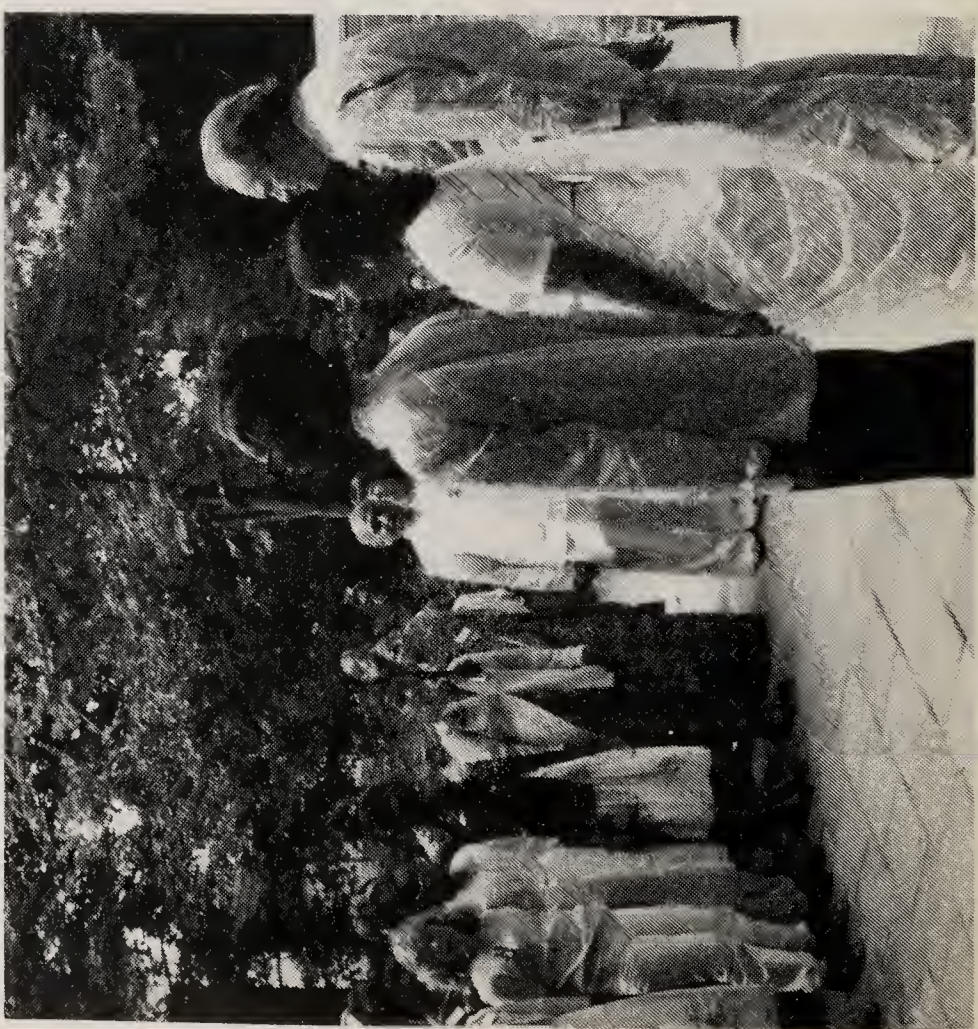
Photographs: Johannes Odé, Hans Bemelmans.

Photographs: Johannes Odé, Hans Bemelmans.

Photographs: Johannes Odé, Hans Bemelmans.

*eflections*

Looking back on the conference and its many scinating workshops it is clear that this was deed a participatory conference with a novel proach which succeeded in affirming the main eme: 'who needs the arts?' Each participant will ubtless single out some activity or presentation nich symbolised the meaning and achievement of e conference. For me that was exemplified both the joyful but disciplined activity of the young dian dance group whose rehearsals gave a timely minder of the sheer hard work needed for success-l artistic performance, and by the solemn cere-onies of Shodo (calligraphy) and the tea ritual rformed in the Japanese studio. The latter cere-onies in particular gave a glimpse of the simplicity form and content (humble materials, everyday jects and subjects) which in the hands of a master n be used to communicate the 'stillness' and 'tran-illity' of the silent contemplative ground from nich art springs and to which, after catharsis through the art, its practitioners return. This 'silence' can only be experienced by *practice*. It is open to all, and exemplifies the universal culture underlying all particular and local forms. It constitutes an educational and cultural experience that can be constantly renewed. It is both personal and transcendent.

In helping us to experience and participate in the multiplicity of the arts in a spirit of enquiry and fellowship the organizers of the Conference exemplified all that is best in WEF, and in good educational practice. It became, through its workshops a kind of art work created by each of its participants. It educated the educators and provided the best possible answer to the query 'Who Needs the Arts?' We all do.

Antony Weaver and Michael Wright are both members of WEF Guiding Committee.

# Performances and displays — two views

osemary Crommelin describes lunchtime and evening performances:

pplementing the lectures, workshops and discus-ons there was a varied and fascinating programme nich covered a wide range of international aspects the arts. These items, many of them with prac-al demonstrations, took place at lunchtime and the evenings.

The most colourful were undoubtedly the de-onstrations of Indian dance by a group of twelve ung girls which are described in other articles in is issue.

From Japan came a demonstration and lecture Shodo: Japanese Calligraphy as an Art. Dr ishimura explained how, from the use of Chinese rds towards the end of the 4th Century and eir gradual acceptance as the official system of riting in Japan, a further script known as 'hira-na' was devised. This, unlike the Chinese writing, as a phonetic form in which each letter had sound t no meaning, and so the letters were combined, d connected and written continuously to produce artistic impression. 'Chowa-tai' in which some Chinese words join with 'hira-gana' is the other style of writing, and this is now the present tendency.

Form and meaning play an almost equal part in the art of calligraphy, with thought being given to the style, harmony, creativity and artistry of the writing as well as to its meaning. Dr Nishimura followed his lecture by many fascinating demonstrations of this art, which he generously gave to members of the audience. Headquarters now has a treasured scroll with the translation of "World Education Fellowship" in elegant Japanese calligraphy.

A short film on a year at Tamagawa Gakuen School in Tokyo was a further contribution from the Japanese Section. School life in the spring, summer, autumn and winter months was shown, with details of work in the laboratories and classrooms, sports and drill displays, then the choir, and the orchestra playing both Japanese and western music, of the latter the Ode to Joy (from Beethoven's 9th) was

a happy choice. Then we saw the celebration of Christmas, and finally the intake of the new pupils being greeted by the Principal, Dr Tetsuma Obara, the son of the school's founder.

From Australia we were shown a video, filmed at the 32nd Annual NSW Summer School for the Arts, held in an idyllic situation about 100km from Sydney. The ten-day course covered art, craft, music, dancing, weaving, and all forms of painting, dyeing and metal-work, with participants concentrating in areas of their own choosing, and at the end reaching an outstanding level of expertise.

From our hosts, the Dutch Section, there was a variety of programmes: Jozef van den Berg's puppet theatre brought a new dimension of detail and inventiveness in the solemn tale 'Mother and the Fool' lightened by his own humour. On the opening evening of the conference, following the President's welcome and Mr Peter van Stapele's reply (he made a dramatic entrance in a giant-size 'puppet' dress) there were songs of Surinam; and on the following and subsequent evenings theatre and Latin American song and dance — sad songs of oppression, mingled with hope, matched with the dancing which was modernised classical. The group of plays in the programme 'Pompeii: the Games' by the Pancras (Oost) players provided an interesting and thought-provoking evening: the hunter eventually shot by the bird he seeks to destroy, the problem of the three American soldiers, the interchange and role-reversal by another group of characters, and the overall threat of doom at the approaching ice-age.

On a lighter note, Ray Saluki, the magician from Surinam, gave an entertaining lunchtime 'act', making any number of different birds and animals by skilfully twisting long, brightly coloured balloons. When members had reluctantly to leave for the afternoon workshops, the group of youngsters who had collected round him were still enthralled, and asking for more.

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### Elsa Davies explores the Corridor Art:

As soon as one entered the doorway of the conference centre the theme of the conference was explicit in practical form. Garlanded hoops and a hand crafted tree decorated the foyer, welcoming delegates to a joyous week of discussion on the importance of the arts to everyone.

Members of the conference enjoyed the paintings, drawings and designs created by school children of all ages. The art work displayed by Lila Lasky (USA) to illustrate the theme of her paper on young children's need for art showed the possibilities in art development when practising artists worked in schools alongside children. The work of younger children from Uxbridge, UK was designed to show both the essential quality of art as the foundation and purpose for the basic skills and the progression in development as children achieved competence and technical skill.

The vibrant colours of the greetings cards created by 10-15 year old pupils from Harshul-Prerana Secondary School, Bombay lifted delegates' spirits as they made their way to discussion groups. As well as showing an amazing variety of artistic techniques and illustrating the broad diversity in Indian culture, the cards were notable for the very fine, careful work which had gone into each creation.

Alongside several interesting book displays, it was encouraging to learn of the similarity in developments around the world. Those described visually by Kay Crawford (Aus) on an 'Artists in Residence' scheme linked well with the American exhibition. Equally interesting but unique in nature, was the powerful and moving exhibit on events in Chile.

On a more lighthearted note, the directional indications and the tangram pictures so thoughtfully prepared by the Dutch section were most useful in guiding delegates to tea ceremonies, calligraphy sessions and Indian dances. Early in the week, one wondered how many delegates would notice the work of the caring Dutch teacher in creating a set of tangrams to illustrate what would happen if delegates ran on the stairs. Clearly, the advice was heeded for no accidents took place! Beauty and feeling notwithstanding, art, too, had a practical relevance for all at the conference.

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Rosemary Crommelin is General Secretary of WEF. Elsa Davies is Associate Editor of *The New Era* for the British Isles.

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**Neill of Summerhill: The Permanent Rebel**, by Jonathan Croall, which was reviewed in *The New Era* Vol. 65 No. 1 by Desmond Davey, is now available in Ark Paperbacks, London, price £3.95.

# Educational implications and consequences for schools

Geoff Haward

Reflecting on the 1984 Conference, after being home in Australia for several weeks, my mind is still full of the activity, the people and the incredibly diverse, international programme which our genial Dutch hosts had organised for us!

On the opening night, from the words of welcome of Madhuri Shah followed by Marion Brown's statement underlining the link between this conference and the preceding one in Seoul, Lois Brown's pertinent reminiscences of Kees Boeke, his school, his philosophy and the place he made for music in his school's curriculum and finally Malcolm Skilbeck's keynote address, we all realised that an exciting and challenging week lay ahead. Madhuri, whose speech is summarised in this issue, suggested it was time again for the World Education Fellowship to offer a new direction to educators through the arts as bridges of true international understanding.

Malcolm Skilbeck's address highlighted a number of questions concerning the arts in education, their aims and purposes, their place in the K-12 school curriculum, the matter of resources and resource utilisation, and the regrettable fact that so often in government and political circles the arts are not seen as a necessary part of the basic education for everyone. He challenged the participants to think about and discuss these matters so that the conference could provide the momentum for a renewal of World Education Fellowship interest in the arts in general education and ensure that the arts do indeed achieve their rightful and necessary place in the education of everyone.

The next morning saw the beginning of a busy day schedule of key lectures and simultaneous sessions of workshops, presentations and performances. These are discussed in other contributions to this issue, so I shall draw attention to educational issues arising. Irrespective of the level or area of one's interest in education — be it early childhood, primary school or high school, be it in higher educa-

tion or school administration — there was much of practical value for everybody. Many classroom teachers enjoyed the opportunity of learning about curriculum developments in other places and as well the learning of some new art form in a workshop led by a colleague from another country or developing some new skill. I am sure that, as a result of our Utrecht experience, there are many children now being introduced to Indian music and dances, Japanese music and dance, printmaking and origami because their teacher enjoyed the opportunity of learning these new skills at the conference!

An underlying theme of many of the activities, workshops and displays concerned the encouragement of the continuing development of creative ethnic arts in communities around the world where there are now substantial groups of people from other countries. The UK, USA, countries of continental Europe, Israel and Australia are all attempting to develop more multi-racial and multi-cultural learning experiences and materials for their students who are already members of a society that in the space of a relatively few years has become both multi-racial and multi-cultural. The work of conference participants from these countries was shared in the discussion sessions to everyone's advantage.

Practical suggestions came out of many discussion groups concerning effective ways of introducing, developing and evaluating curriculum processes related to international understanding and world peace. Ideas discussed at the 1982 Seoul Conference in this area had been put into practice and several conference participants were able to comment on the developments, their strength, their weaknesses and possibilities for further work. Networking arrangements for the exchange of student work were discussed. The enthusiasm and quality of the exchange between Holland and Sri Lanka were clear evidence of the success of this particular project. Workshops focussing on peaceful conflict-solving and non-violent action were another important

element of the programme. In these workshops, themes of conflict suitable to various age groups (primary, junior secondary, senior secondary) were explored. Role play, dramatisation, puppetry, simulation and other techniques were used. Members of the groups gained in confidence in these sessions and felt that they could include many more of these approaches in their own programmes. Such discussions on conflict situations in the home, school, local community helped participants to review their own approaches in these and more national and international themes.

Several workshops highlighted the importance of developing images of peace through children's literature. The importance of our approach to both literature and film appreciation at all levels of schooling was stressed. Imaginative literature is an increasingly important part of our curricula in our current world situation where the clash of rival and competing ideologies could be disastrous for international peace and goodwill. Classroom strategies were discussed in these and other controversial areas and how these topics could be organised and sequenced and dealt with at various age and experience levels.

Alternatives and enrichment through specialist guests working in schools, artists in residence and the use of special community expertise were discussed and evaluated. Curriculum modification was considered to suit the differing needs, within the arts programme, of highly talented and gifted children on the one hand and physically or educationally disadvantaged children on the other. Special programmes to cater for these individuals and small groups within the class or school system were described and ideas for further development shared.

Various groups addressed the need for us to seek co-operative ways to work with other agencies and groups in the community to the advantage of both the school community and the wider community beyond the school. In times of economic constraint we must ensure we can purchase as much as possible with each "educational dollar". Forging strong links with relevant arts groups in the community assists our programmes and at the same time helps strengthen these groups as centres of leisure time activities, recreation and adult or continuing education. One way in which savings can be made in real terms is by sharing equipment and facilities and maximising the use of expensive resources.

Interesting examples of such co-operation were cited in European and North American sections of World Education Fellowship while in Asia and Australia important moves were beginning.

Some groups discussed the particular concerns of the arts in post-primary schools, the area which Malcolm Skilbeck had referred to in his opening address as "the jungle of secondary education". Clearly, it was felt the organisation of secondary courses and streams, the competitive nature of disciplines at this level, the all too often low esteem of the arts at senior secondary level and the emphasis on mathematics and science subjects in the tertiary education entrance examinations were all problems militating against development of the arts *per se* as well as contributing to shortages of suitably qualified and talented teachers in the arts! Notwithstanding this general concern, very successful developments were noted of arts programmes in the UK and Holland, for example, for students returning to formal study after leaving school early or for young people unemployed and questing for fulfilling and interesting activities. This development in varied arts such as music, drama, film and crafts had important social implications for local communities.

*Action!*

We may well have to develop a "missionary" zeal to work on local authorities, school boards, school governors and government to increase the resource allocation to the arts in education. We have to accept the responsibility of ensuring our communities value, appreciate and understand the need for the arts in everyone's education. As professionals, we must ensure we make more clear, more precise and more direct statements concerning the rightful place of the arts in our programme. We must articulate our rationale and philosophy so that in the end we will be understood and our position accepted. I am sure that in these evangelical tasks as well as in the day by day processes of developing, trialling, teaching, evaluating curriculum in the arts, we, who had the privilege of being members of the Utrecht Conference, will have our sights more clear, our aims more refined and procedures more sure.

Geoff Haward is head of the Education Department at the Tasmanian College of Advanced Education, Launceston, Australia, and member of WEF Australia.

# Kees Boeke — an appreciation

Lois Brown

I am very sensitive to the privilege of paying this tribute to Kees Boeke, Educator for Peace, both for adults and children, in this World Conference organised by the Dutch Section of The WEF, which Kees himself founded in 1935 and led. The first regional conference of the NEF (as it was then called) in Holland was held in 1936 with the title "Learning to Live Together."

Can you imagine that it is not 1984 but 1936? That you are not in Utrecht but in Cheltenham where the 7th World Conference of the New Education Fellowship is being held; the NEF is now 21 years old. It is August 12th, and Kees Boeke, 52, now at the height of his powers and looking very young with his white open-necked shirt, was giving the 3rd of four afternoon talks about his own school at Bilthoven in the Netherlands. He had started it in 1926 with his four eldest daughters as pupils and now in 1935 it had about 100 pupils, or "workers" as they were called. I was one of the 30 or so in his audience.

He told us in an easy smiling way and in impeccable English that he wanted a synthesis, a balance — order and freedom. He wanted a self-ordering community that discussed its problems as they arose and made arrangements as they were shown to be needed and having made them together, children (workers) and staff (co-workers) tried to keep them. "But isn't voting a stupid way of deciding? — said Kees — isn't the minority always right?" (with his smile!) He had belonged to the Quakers and thought their way of reaching decisions by the "sense of the meeting" a good one. Although he knew that they were seeking the will of God, praying to be guided by the Holy Spirit, he did not think their method unsuitable for other groups, especially children. If the children were seeking a solution which would not only satisfy themselves but also "The Others" were they not caring for each other and for the good of the community, the common life they were living together?

I was impressed by many things Kees said about his school: that all work mattered and counted —

useful work, cleaning, making things, gardening, as well as music, languages, sciences, history, art, etc. I was impressed with the division of all subjects into stages of work, small enough for a child to start on and be tested in. When Kees finally said he was hoping soon to make his school an *International* Children's Community — (there was land near that he hoped to buy), I declared my interest. So Whitsuntide 1937 saw me staying with Kees and his wife Betty in Bilthoven. The land had been withdrawn from the market, the international side was further away, but my visit coincided with the departure of a part-time French teacher. I joined the 'werkplaats' in August 1937 at the same time as a German art teacher. In 1938, with his family, he started the German boarding house, where I lived my 2nd year. We were advertising for someone to help me start an English Boarding House when the 2nd World War broke out.

I could tell so much of my two years there. There were the good days of undisturbed work and the bad restless days; the fortnight's work camp at Lustin in Belgium, the night walk to see the sunrise from what the Dutch called a hill. Life was very simple, no luxuries only "healthy joys", Kees called them. Music he put first, bodily exercise, fruit and flowers, water and fresh air... "it's the little things that matter" he said.

As someone who does not move in musical circles and who had no part at all in teaching music, I found it hard to believe when Kees said "Everyone is musical".

Every year there was one great musical event. In 1938 it was Die Schöpfung by Haydn in German. I didn't find the early morning practices at all pleasing at first — very hard work. It was staff and children over 12, about 50 of us in the choir.

At last came the dress rehearsal. Kees played the violin well, and had musical friends all over Holland. For our 'event' we had the co-operation of The Utrecht Municipal Orchestra — with even a harp to play the rising of the moon. The solos were sung by really good singers. And I, we, all of us, with

our ordinary singing, were part of it! It is an experience I shall never forget. And it was an experience shared by everyone in the "Workshop", for even those whose voices had just broken were helping with the guests. The performance itself was even better, with the little hall full of a very appreciative audience. Kees never wanted clapping to break the silence when music came to an end — and the silence which naturally came at the end of "The Creation" was deep and full of joy.

Lois Brown is a member of WEF (GB).

# Forthcoming conferences and lectures

**The Arts Under Threat**
WEF(GB) Conference. On: February 23. At: Scouts HQ, Buckingham Palace Rd., London. Details: Rex Andrews, 45 Panmure Rd., London SE26. Phone (01) 699 6125.

**Creating the Conditions for Peace Through Education**
WEF(GB) Conference. On: May 4. At: Quakers International Centre, London. Details: Tony Weaver, 1 St Barnabas Villas, London SW8 2EH. Phone (01 720 4241.

**The Experience of Learning**
Joint National Course/Conference. At: University of Loughborough, UK. On: April 12-14. Details: John Isaac, Dept. of Education, Oxford Polytechnic, Oxford, UK. Phone (086) 77 2691.

**Environmental Education and World Studies—the global dimension in education**
At: Peak National Park Study Centre, Derbyshire, UK. On: September 20-22. Details: Stephen Sterling, School of Education, University of Reading, Reading, UK. Phone (0734) 875234 ext. 218.

**Development Education: Keeping pace with the changing world in contemporary classroom practice**
At: University of Nottingham, UK. On: September 27-29. Details: CWDE, 128 Buckingham Palace Road, London SW1W 9SH, UK. Phone (01) 730 8332.

## Book Notices

**World Studies Resource Guide.** (1984 edition, enlarged and fully revised) London. Council for Education in World Citizenship. 1984. 31pp. £2.25. paperback.
Intended primarily to help schools and youth groups in the UK in planning meetings, courses and activities concerned with world affairs, this booklet is a crisp, clear and concise source of useful information. It lists and gives a thumbnail sketch of what's available from organisations and groups, projects and programmes, publications (print, audio-visual, games and simulations). It does not try to evaluate material or services offered, referring readers to the sources themselves. Addresses given are all in the UK.

**Speaking Out — A Register of Speakers on Global & Development Issues.** York. AVSO/AFS/WSTTC Publication. 1984 looseleaf. £1.45. (available World Studies Teacher Training Centre. University of York).
This looseleaf book is a useful accompaniment to the **World Studies Resource Guide** — for those who live in the UK. It provides a regionalised listing of 550 UK based speakers on development and global issues, indicating their interests and expertise, availability, audience suitability and contact address. Cross referenced for ease of use. A section on how to make the best use of your speaker shows awareness of the need to integrate the presentations of visiting speakers into continuing educational programmes — from primary to adult age groups.
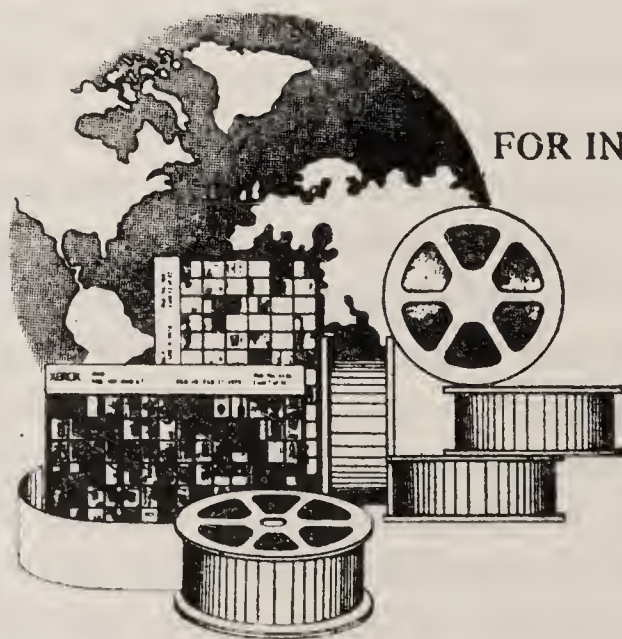
# 'Primary practice" — a review article

Heather Yates, Vic Kelly

Primary Practice — a sequel to 'The Practical Curriculum' Schools Council Working Paper 75. London. Methuen Educational. 1983.

**Editor's Note:**

The Schools Council for Curriculum and Examinations for England and Wales — to give its full title — was the leading national source of innovative school curriculum approaches and materials for some twenty years until it was closed by Central Government decision in 1983. One of the Council's last publications was Working Paper 75: *Primary Practice* (Methuen Educational, 1983). *Primary Practice* is a sequel to the Council's popular and widely read *The Practical Curriculum* which was published in 1981.

We have invited two reviewers to comment on *Primary Practice*, from the respective standpoints of classroom teacher and teacher educator and curriculum theorist. *Primary Practice* is written for teachers, and sets out to show how schools might, in practical ways, provide answers to the following questions:

1. What should children know and be able to do at the end of the first major stage in their education? What knowledge, skills, concepts and attitudes should primary schools seek to instil?

2. How should schools organise their work:
   — to take account of the latest research on the learning processes of young children,
   — ensure balance and coherence in the curriculum without overloading it,
   — and ensure progression and continuity between each successive stage of education?

3. How can primary schools help each of their pupils to move forward with a firm basis for lifelong education and personal development?

4. What are the best forms of co-operation between primary schools and their pupils' families, the local community and other community services?

5. What are the roles and responsibilities of teachers and headteachers in primary schools? What initial and in-service training do they need?

### A view from school — by Heather Yates

Increasingly, external demands are being placed on schools to be accountable for their work, which has led to much reappraisal of organisation and curriculum within individual primary schools. In order to update existing aims and formulate new curricula guidelines, many teachers have sought documents that give practical help in achieving this difficult, time-consuming task.

*Primary Practice* is a clear, positive-thinking document which aims at providing such a sound set of ideas relating to different areas of the curriculum. As an introduction, it poses several questions which could form the basic structure of staff discussions on the aims of the curriculum and the wider social issues concerning the purposes of primary education and outside influences.

One of the difficulties within primary education, particularly, is that we are preparing children to take their place in a society that is changing, in many ways quite rapidly. No-one can say with certainty the exact skills that will be required, what type of employee will be sought, what life will be like when our primary children leave school. There are many pressures to narrow the curriculum and concentrate more closely on the 'revered' 3 Rs; yet reports suggest this is an unwise recommendation — areas of the curriculum to be considered are outlined but there is still a degree of choice to be made and decisions to make on the allocation of time to each area. 'Balance' of the curriculum is perhaps the most vital area to consider, alongside the content — and yet, as the Schools Council paper reminds us, aspects of personal development are to be valued as high priorities within our schools.

As we respond to calls for being more 'accountable', and open our schools for close inspection, the opportunities are there to call on these 'interested parties', not to seek to criticise, but to participate

in the development and quality of our schools. With increasing unemployment, many parents and members of local communities with varied skills, hobbies and knowledge can be usefully encouraged to play some part in helping develop the lively minds of our children.

As a class teacher, I found the document inspiring in the approach it took, very quickly moving to relating aims into practice. Immediately the purpose of formulating aims is strengthened and instead of getting saturated by a long list, two examples of classroom practice are given and the often missed but vital link between theory and practice is made. 'Aims' are useful only if they actually reach the classroom teacher who is working with the children. This document really seeks to reach the classroom teacher, not just the head or specialist who perhaps in the end will write the school guidelines. More interestingly the discussion of aims encourages the approach 'to start from what the school is already doing and try to decide what aims are implied by current practice'.

Concerning the curriculum, the document reminds us of the need to update constantly and to 'ensure that it promotes and does not inhibit necessary change'. I confess to having felt slight disappointment when I read the chapter headings and saw the curriculum handled by way of subject titles. Where was the integrated approach of areas 'across the curriculum' that has made primary education so meaningful and relevant to children?

Looking at the curriculum 'through a child's eyes' reminds us that what we teach is not necessarily what is interpreted by the children. Imaginatively, the document illustrates how the opportunities we offer the children can either be missed unless additional experiences and practical help elaborate or reinforce or explain. Useful examples of successful practice are again offered and make interesting reading. The subject areas are discussed concisely and in a structured, easy-to-read format. Each could be the starting point for discussion as the guidelines of each school are formulated. There are comparisons and suggestions with clearly defined objectives and outlines of progression, with questions and checklists to think about. The use of resources inside and outside the school is emphasised. Teachers are encouraged to make the fullest use of the resources available particularly in terms of personal relationships and community relations.

Anyone, teacher, governor or parent would find this paper enlightening and inspiring.

Heather Yates, Class Teacher, Godstone County First School, Surrey, UK.

## A view from higher education — by Vic Kelly

*Primary Practice* begins by telling us that the brain is divided into two hemispheres — one of which, the left, 'handles words and numbers' (p.11) while the other 'remembers shapes and tunes' (ibid.); the former is also 'rational and analytic' (ibid.), the latter 'intuitive and imaginative' (ibid.). This may well be true, although it does have a ring about it of those other glib and useless dualisms with which psychology has helped to litter education theory this century — introversion/extroversion convergent thinking/divergent thinking — and I have yet to meet anyone, even a psychologist, who knows which half of his brain he is using at any given moment. However, its uselessness as a guide to educational practice is immediately illustrated by the claim made on the very next page that 'Most significant creative activities depend on the collaborative work of the left and right cerebral hemispheres. Both have to be nurtured' (p.12). For that claim makes us aware that we are faced with yet another wearying example of education theorists taking things apart in order to debate extensively the problem of how to put them together again.

This also illustrates a major feature of this publication — its ambivalence — and this seems particularly unforgivable when viewed in the present context of education in this country. For there is no doubt that teachers need now more than ever a good deal of help in the tasks of sorting out the ideas and the theory which underlie their practice. This they need especially to enable them to engage in some kind of productive and effective evaluation of their work and, concomitantly, to articulate clear statements of it for the benefit of those to whom they are accountable. A major reason why they now need help to do what some might argue they should always have been doing as an integral part of their work, is to be found in the inadequacies of much of what they have been offered under the heading of education theory in the past. There is thus an obligation on those with some claim to expertise

n this area to offer this kind of help — if only to compensate for previous shortcomings. There is a particular obligation here, one might further argue, on those acting on behalf of national agencies, not least because of their access to resources which make possible the dissemination of their thoughts on a scale no other agency, except the Department of Education and Science, can begin even to contemplate. It is particularly disturbing, therefore, that a publication such as this, which has been issued free to the Headteacher of every Primary School in the country, should fail so lamentably to offer them assistance towards the clarity of thinking they need. The professed aim of the publication is to help them to 'initiate their own programmes of staff development' (p. 153). One shudders to imagine what those programmes will look like if developed from the confused premises offered here.

The concerns and confusions of primary teachers currently centre on a number of readily identifiable issues — questions of external versus internal control of decision-making in curriculum, the role of the individual teacher in school, related questions of selection of appropriate curriculum models — products or processes, content or procedures, aims and objectives or principles — subjects or topics, differentiated or unified approaches to subject content and knowledge. These are some of the issues on which they need and are seeking clarification. They are not looking to be told what views to adopt, but they do need to be made aware of what the competing issues are so that they can work out for themselves where they stand on them and, more importantly, why. To be offered what is *prima facie* a prestigious document, but one which is clearly itself beset with the same confusions on these very issues, is to have their problem merely compounded.

Yet that is exactly what this publication offers. The main reason for this is that, like so many offerings in the field of education theory, it lacks any kind of clear curriculum perspective. Thus, for this very reason, it can have no chance of helping teachers to develop such a perspective. This comes out most clearly perhaps in its approach to the issue of curriculum models — or rather in its lack of awareness of the significance, or even the existence, of a debate in this area. This issue is fundamental to all of the other concerns facing teachers at this time. Yet it is here that this document is at its most unhelpful. It quotes with approval, for example

(p.15) Mager's statement (1962), 'I you're not sure where you're going, you're liable to end up some place else — and not even know it'. It goes on to add that 'Our logical left hemisphere tells us this advice is right' (ibid.). There is no mention here of collaboration with the intuitive imaginative right hemisphere nor of what that hemisphere's comment might be, nor of the fact that many people since 1962 (and, indeed, before then) have been listening to both of their brain's hemispheres in collaboration talking to them about education as a matter not of arriving anywhere but of travelling with a different view, nor of the experience, familiar to most teachers, of the educational merits of arriving 'some place else', although, of course, knowing very well where they are. What is most serious, however, is not the view that is taken here, outmoded as it may be, it is, first, that the problems such a view raises are not recognised and, secondly, that it is not a view that is consistently held to. For the same chapter subsequently slips into using the term 'principles' to denote what it originally called 'aims' and even to using these terms as if they were synonymous, and, similarly, no attempt is made to explicate the very important differences between translating these aims or principles into 'more detailed objectives' (p. 22) and using them as a basis for establishing 'guidelines'. The suggestion that the distinction is to be found in the nature of the subject and the ease of assessment of progress in each subject merely introduces into the discussion yet another kind of confusion.

It is, however, in this very matter of choice of curriculum models that teachers currently need most help. For this question is fundamental to all of the others they face. They can never hope to obtain such help from sources which lack all understanding of what the issues are. It is ambitious to begin any publication by claiming, as this document does, that it is looking to the year 2000. It is particularly ambitious, not to say ludicrous, when the thinking underlying the document has not yet reached 1984 — or even beyond 1962.

Vic Kelly, Dean of Education, Goldsmith's College, London, UK.

# Reviews

*The Arms Race* by John Turner.
Cambridge University Press. 1983. £2.50.
*The Nuclear Casebook: An Illustrated Guide*
by C. Phillips and I. Ross.
Polygon Books. Edinburgh. 1983. £1.95.

In view of the growing debate about teaching "Peace Studies" in schools, the availability of good texts on the subject is obviously of great importance. Good texts suitable for classroom use are rare. But two excellent texts have recently become available. All teachers interested in introducing into the curriculum subjects related to armaments and disarmament will find *The Arms Race* and *The Nuclear Casebook* essential reading.

Both books set out to explain clearly and simply the terms and concepts needed by teachers and students in discussions about the arms race and the attempts being made to control it. Both succeed admirably in this task.

In *The Arms Race*, John Turner considers the causes of the arms race, describes modern weapon technologies, discusses the causes and effects of the global arms trade and the proliferation of nuclear weapons, and examines the role of the military-industrial complex. He also considers ways of stopping the arms race and the prospects for peace. A main aim of the book is to describe the tensions that fuel the arms race.

*The Arms Race* is a balanced and objective account of these controversial issues. Because it sets out fairly and clearly the opposing views, teachers can use it in the classroom without worrying that it will cause prejudice or anxiety.

*The Nuclear Case Book* is an excellent companion volume to *The Arms Race*; it deals with nuclear weapons. It is a very well produced book with excellent illustrations, written by members of the Medical Campaign Against Nuclear Weapons. The main authors are Crispin Phillips, a molecular biologist, and Ian Ross, a GP with special knowledge of the medical effects of nuclear weapons. The expertise of the authors guarantees the accuracy of the great deal of factual information in the book.

The book deals with the Hiroshima bombing, the development and effects of nuclear weapons, the evolution of nuclear strategies and the development of nuclear-war fighting policies, the medical effects of nuclear war, the effects of the explosion of a one-megaton nuclear weapon over London, and the deployment of nuclear weapons in Europe.

The authors say: "Many people still adhere to the belief that nuclear war can only be prevented by continuing to deploy newer and more sophisticated weapons. We, and others, believe that this is a tragic misconception of the real nature of the arms race. During the last decade there have been many technological advances, particularly in the field of missile accuracy, and many impartial analysts believe that these innovations are undermining the security and stability that was believed to result from nuclear deterrence. An understanding of these factors is crucial to the whole debate and so are dealt with at some length". The authors, having indicated their own views on the subject, invite the reader to examine the evidence presented and draw his or her own conclusions. There is no doubt that the facts are presented clearly and objectively enough to allow the reader to do just that.

FRANK BARNABY
Guest Professor of Peace Studies,
Univ. of Amsterdam, Holland.

*Teaching Controversial Issues*
by Robert Stradling, Michael Noctor and Bridget Baines.
London. Edward Arnold. 1984. 121 pp.

This publication is one in the series *Teaching Matters* edited by Sydney Hill and Colin Reid. As such it aims to provide 'in-service between covers' and is designed for 'teachers who are busy yet who are concerned to keep abreast of new developments.' No doubt it was the quest for practicality that prompted the authors to keep brief their introductory comments on the definition and nature of controversial issues. To some extent this is a disappointing aspect of the book, not just because it assumes teachers to be impatient with theory and interested only in classroom practice, but also be-

use the discussion that is presented is interesting and stimulating and raises some points that deserve elaboration.

The body of the text is concerned with the teaching of five particular issues that meet the definition of controversial: Northern Ireland, Unemployment, Sexism, Third World and Nuclear Weapons. These were selected from a list of the ten most widely taught controversial issues as revealed in research conducted by the authors in twenty schools throughout England. The authors believe that those chosen *raise in one form or another, virtually all the teaching problems which are likely to confront the classroom teacher dealing with controversial issues*. In the treatment of each of these issues some general principles become apparent. The first is that the teaching of controversial issues is both valid and valuable, not only because the issues are inescapable aspects of daily life, but also because they provide a convenient vehicle for the development of academic, social and study skills. Secondly, the reader is frequently, and quite correctly, reminded that students' learning about these issues is greatly influenced by values, attitudes and information gleaned from sources outside the classroom. Another basic theme is that teachers need a variety of teaching methods at their disposal and the authors advocate an eclectic and flexible approach. The decision to include a chapter on teaching about nuclear weapons was, I believe, a fortunate and timely one. Significantly this chapter commences with a justification for the teaching of the topic which stands in stark contrast to views recently expressed by some influential politicians. Indeed the warning that dealing with this issue may be seen by some as subversive in itself is clearly relevant and highlights the need for teachers to have access to a book such as this. The treatment of the nuclear weapon topic demonstrates the value of the book. It suggests a variety of approaches; analyses their advantages and disadvantages; provides information on resource material; and spells out the constraints and possible pitfalls. Clearly, such was the intention of the book and to this extent it fulfils its purpose.

I was left with the impression that the authors would consider teachers to be successful if their teaching of controversial issues was itself uncontroversial. Perhaps it was for this reason that some of the more thorny problems were not mentioned —

e.g. how to manage the situation when an angry and ill-informed parent enlists the support of a publicity-seeking politician. In summary: a useful book on teaching controversial issues that is unlikely to spark great controversy.

G. P. HARRINGTON
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Australia.

*Gender, Class & Education*. Ed. Stephen Walker and Len Barton. Lewes, Falmer Press, 1983. xi + 235pp.

The 'Book of the Conference' is usually difficult to review, with uneven standards and diverse purposes. *Gender, Class and Education*, the book of the Westhill Sociology of Education conference in 1982 (in fact one of two books) is an exception. One reason is the consistently good standard of the contributions. There is not a dud among them, and some are very good indeed.

The other reason is that there is a considerable coherence of perspective and purpose among the authors. This despite the fact that they come from three continents, and are dealing with topics that range from details of classroom life, to neo-conservative ideology, to abstract questions of social theory. This book is the clearest statement yet of the concerns of what promises to be a new movement in the sociology of education, which should be of real interest to classroom teachers as well as academics.

In English-speaking countries the sociology of education developed as an academic speciality in the 1950s and 1960s around three main problems: how the school contributed to the good functioning of society by the socialisation of youth; the problems of schools and colleges as organisations (management, role conflicts, etc); and the reasons for the annoying and persistent failure of the postwar educational expansion to deliver equal opportunity. The political flavour of the new discipline ranged from the very complacent to the determinedly reformist.

In the 1970s this enterprise was turned upside down by a blast of criticism from the left. Mass education didn't deliver equal opportunity, it was now argued, because it was historically *designed* to produce inequality, notably to keep the workers

in their place. The 'socialisation of youth' was in fact the business of securing compliance to an exploitative and authoritarian society. The schools had organisational problems mainly because they were repressive institutions that inevitably generated resistance.

A body of research accumulated to back up what were originally polemical arguments; and a theoretical perspective crystalised around the theme of education as a means of securing the 'social reproduction' of capitalist society. Some works in this vein, such as Bowles and Ginitis' *Schooling in Capitalist America* (1976), are very impressive pieces of empirical scholarship, policy analysis and theoretical reflection combined.

Yet the 'social reproduction' perspective soon ran into trouble. On one side it got mixed up with a new wave of marxist dogmatism that led people to think nothing (basic) in education could ever change until the Revolution came. On another side, especially under the influence of French structuralism, it became ever more abstract, schematic, and scholastic. In these and other ways, by the end of the 1970s, radical sociology was a force that tended to paralyze progressives in education rather than help them.

*Gender, Class and Education* is a welcome proof of the passing of that rather dire situation. Its authors have certainly been influenced by reproduction theory (Michael Apple, who contributes a chapter about changes in teaching, published a strongly reproductionist book about curriculum in 1979) but have mostly fought their way out of it. Several chapters document the process. Sara Delamont, with an ironic bow to Bourdieu, argues that in relation to sex-role stereotypes the school doesn't 'reproduce' the social pattern — it is far *more* conservative than home or workplace. Jean Anyon and Lynn Davies demonstrate the contradictoriness of sex-role ideology, and the active ways that girls in school appropriate and bend what they are offered, often turning conventional femininity into a power resource. A paper by Lorraine Cully and Jack Demaine offers an interesting criticism of the presuppositions about class interests made in reproduction theory.

Yet the work here is a good deal more than abstract critique. Several of the papers are based on field research that gives a strong feel for the way social power works in face-to-face situations.

Anyon's for instance is a beautiful observation and interview study of American elementary school children. Rosemary Deem has delicate observations of pedagogy and politics in a range of adult education classes for English women. Madeleine Arnot's thoughtful paper on the consequences of co-education for both class and gender relations, and Sandra Acker's mordant but also very funny account of what sociology has said about women teachers, are useful compilations of research. Miriam David's paper about the rise of the new right in the USA and UK and the way its educational and sexual politics are woven together, is a notably clear account of a pretty muddy set of ideas.

This suggests the range of concerns, but perhaps not enough about *how* this work is being done. I've suggested there is a sort of new wave here; what is its shape? Two points are obvious. First, an active return to fieldwork in the schools. As Manzoni went back to 'dip his rags in the Arno' when revising *I Promessi Sposi,* so this sociology has been taken back to the chalk face, with sharper questions about social power than the old sociology of education asked. Second, it is strongly and formatively influenced by feminism. This goes deeper than the topics, though opening up questions of gender, sex roles, women teachers, is important in itself. It goes into the *way* these authors are trying to think about daily life and social structure, the interpretation of emotions and power relations.

More generally, organic connections are being made between process and structure with an ease that reproduction theory never achieved. What has happened, I think, is that the focus has shifted to questions of *practice,* and this has carried an implicit theoretical revolution in its wake. It also has the good consequence that sociology is again talking a language that can make sense to teachers. Not that this book would be easy for most classroom teachers to get to grips with — its style and structure is academic — but it's not actively forbidding. And I think a lot of teachers would recognise the situations being talked about. (The book ends with 3 bibliographies of English-language studies of 'gender, class and education' in Europe, Australia and New Zealand, and the United States [unfortunately called 'America'], directed to students).

In their opening chapter Walker and Barton offer a kind of apology for men like themselves appearing in a book of mainly feminist research. They are

ght about the danger of men taking over the
xpression of women's interests. But I am glad they
tuck with the project. It is important for men to
ke a full share of responsibilty for action and re-
earch about sexism in education. Often compart-
ientalised as 'women's issues', these questions are
so issues *about men* — and if they are to be solved
practice, men also have to move on them.

R. W. CONNELL
Professor of Sociology,
Macquarie University,
Australia.

*sight-Imagination* by D. Sloan, Westport, Con-
ecticut.
reenwood Press. 1983. 272pp.

Having read this book, I was fortunate enough
meet its author at Colombia University. In reply
my question of whether it was essentially a book
n psychology, on the philosophy of science, on
ducational theory or on theology (elements of
hich are all present in it), Professor Sloan came to
e hesitant conclusion that it is concerned with
pistemology.

His chief argument, which is indebted to Polanyi,
arfield and Bohm, among others, is that what we
now is conditioned by the assumptions we bring
the knowing, and that in the present century
his is giving us an attenuated view of reality. The
asic assumption of a good deal of present thinking
that knowable reality is quantitative; that the road
it is counting and measuring; that all secondary
ualities, colour, taste, smell, form, etc., exist only
the mind of the knower; and that value judg-
ents, aesthetic preferences, and ideas of meaning
purpose are too subjective to have any signific-
nce. Thus what is taken to be real is, in White-
ead's words 'merely the hurrying of material,
ndlessly, meaninglessly', and that all human ex-
erience, other than that of the movement of matter,
discounted.

Prof. Sloan traces the unfortunate consequences
hich he thinks to flow from this limited view
f the real, such as scientism, technolatry (with
s emphasis on means rather than meaning and
s insistence that what is possible shall be done,
respective of consequences or morality), the dis-
tegration of community and culture, and the
eclipse of the person as the result of regarding the
human being as 'nothing but' a biological machine.
He shrewdly draws attention to the political, social
and psychological ills that stem from these attitudes.
A chapter on modern scientific theories shows how
this over-respect for the quantitative is out-moded,
but because the newer theories are unknown to
(and possibly unintelligible to) those who are not
advanced mathematicians, 'the images of reality that
pervade our culture and education today continue
to be drawn from the science of yesterday'.

Having done a good demolition job, Prof. Sloan
proceeds to try and say what is to replace that
which he has demolished. He argues for a hol-
istic view of reality, which will recognise the inter-
action between the knower and the known, and
which will take into account the qualitative, the
personal, and the emotional aspects of human ex-
perience. On one occasion he asks for a new science
that will embrace the qualitative as well as the
quantitative. This he hopes will lead to a more
dynamic, flowing view of reality, based on a dia-
logue between the knower and the known, and
which could eventually produce an appreciation
that ultimate reality is personal. (It is here that the
work borders on theology.)

The way to a holistic view is through the cultiva-
tion of imagination and insight. Imagination is the
function of mind that facilitates the perception of
qualities and meanings. 'The imagination lifts per-
ceptions from raw, undifferentiated experience and
gives them their shape, form, and significance.' In-
sight is the sudden act of perception which suddenly
reveals a fresh significance or relationship, and is
the basis of all artistic creation and scientific dis-
covery. The cultivation and joint action of these
two mental processes will promote the dynamic
grasp of comprehensive reality that is being advo-
cated.

There is an attempt to show what education in
insight-imagination will involve in terms of curri-
culum and classroom practice. The difficulty of
being precise about this is admitted.

Such a change of premises, of basic assump-
tions, will be so thoroughgoing, so far-reaching,
that it will 'preclude any quick-and-easy move
from theoretical reflection to detailed practical
application. Any demands for a ready kit-bag
of teaching techniques will have missed the
depth of change envisaged.

It is not surprising, therefore, that this section of the book is somewhat imprecise and goes little further than to advocate what is called 'a radical humanities' programme and a greater involvement in education of the expressive arts.

The difficulty that Prof. Sloan encounters is that both he, and those of us who read the book, are still mainly influenced by the forms of thought he is adversely critcising. It is not easy for us to grasp what the new 'direct participative thinking' about reality will be like until we have experienced it for some time and until it has been sufficiently widely practised to be absorbed into general thinking. For the same reason he is forced to describe it in terms which seem vague and which tend to be eulogistic rather than descriptive. None the less this is a deeply pondered, well packed book, full of incidental perceptions of the quirks and problems of a technologically based world, which I found well worth the reading.

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*Curriculum Workshop: An Introduction to whole curriculum planning* by Maurice Holt. London. Routledge & Kegan Paul. 1983. pp. 192. $8.95.

In the Preface, Maurice Holt indicates that his book is intended for teachers, heads and others involved in reviewing and planning the curriculum. He states that the emphasis is upon identifying and discussing curriculum problems.

The book is eminently practical. In the three large chapters which comprise the book, Holt leads the reader into a study of school planning, and in particular core/common/whole curriculum planning. His analysis of nine major planning documents in chapter one provides the backdrop to changing expectations by the UK Department of Education and Science and the implications of these decisions for schools. The concluding activity in this chapter is a useful exercise in curriculum design and it serves as a preliminary for what is to follow. In chapter two, the author launches into three further exercises which enable the reader to grapple with planning issues of aims, content and process. The conclud-

ing activity is a simulation study which requires the reader not only to consider planning activities for the hypothetical Brobdingnag school, but also to devise appropriate timetable structures and subject allocations. This activity stands the reader in good stead for what is to follow in chapter three, where detailed comments including timetable structures subject choices and school activities, complete with exercises to be undertaken, are provided for seven case study schools.

If one were to complete the various exercises included in this book, either individually or in small groups, it is very likely that the experience would lead to a valuable understanding of the diverging claims and counterclaims to subject representation in the curriculum and to the frustrations of time tabling. But there are some deficiencies which detract from what is otherwise an extremely useful book.

Although Holt espouses a deliberation/practical reasoning orientation to curriculum planning, he provides a less than adequate explanation of this approach (pp. 67-69). He does not address the problems of deliberation, especially the difficulties of communicating explicit and implicit preferences to planning and how resolutions might be achieved. Apart from referring to W. Reid's work in the area he does not acknowledge such substantial contributions to the area as Decker Walker's (1971, 1975) Orpwood's (1981), Connolly's (1972) and Pereira's (1983). Joseph Schwab at the University of Chicago has been a major influence on this group.

Further, the book can be criticised on the grounds that the majority of the exercises tend to address problems from the perspective of the school administrator, presumably the school head. Although a number of the problems could lead to inputs from community members and students, these perspectives are not emphasised. Obviously, Holt took pains to provide concrete data to enable readers to have sufficient data to study each of the exercises and to work through various solutions. Unfortunately, this preference has its penalties. There is a sameness about the exercises and about the case studies Further, the inclusion of numerous quotations from specific DES reports, the lengthy quotations of the Australian Core Curriculum model and the inclusion of detailed timetabling examples, leave little room in the book for the discussion of other important topics.

Nevertheless, Maurice Holt does succeed, yet
ain, in producing a book which is very readable
d which gives the reader a specific, practical
cus. It is a worthy addition to the curriculum
anning literature.

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Murdoch University,
Australia.

# The World Education Fellowship

**THE NEW ERA** is the quarterly journal of the **World Education Fellowship.** The Fellowship is an international association with sections and representatives in more than twenty countries, which has played a continuing role in promoting progressive educational ideas and practices in the twentieth century.

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4. Supporting co-operative and collaborative educational developments.

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# THE NEW ERA

W·E·F

# ditorial

is issue begins by continuing the theme of the previous
ue and of the World Education Fellowship's biennial
nference at Utrecht in August 1984. At that conference
distinguished German educational historian, Her-
nn Röhrs, presented a wide-ranging paper showing
w leading figures in progressive education in Europe
d North America fostered and supported a new under-
nding of the place of the arts in education. Röhrs' article,
edited version of that paper, discloses an international
mmunity of ideas whereby thinkers and practitioners in
eral countries participated in an evolving movement,
h supported and sustained by the work of predecessors
d collaborators. The article also underlines a point, still
be appreciated by the public, many politicians and even
me educators, that the arts are not an incidental recrea-
n activity, but of quite fundamental significance in
man and social development.

We return in this issue to the topic of assessment. This
s been of particular interest to the Great Britain Section
er several years, with emphasis given to alternatives to
public examinations which continue to hang like a
sty pall over secondary education. Patricia Broadfoot
d Robert Fenner make a judicious appraisal of one of the
rrently favoured alternatives, namely pupil profiles or
cords of achievement, from which they conclude that
ogress in that direction depends on the readiness to
dress the very real difficulties that preliminary research
d experience has thrown up.

Continuing the debate over the future of Unesco, the
storian Francis West reminds us that the problems of
ernational organisations are not new and may not be
rticularly novel. Through his appraisal of the efforts of
ernationalists in the inter-war years in Europe, we are
ked to consider whether some of these problems are not
rhaps endemic and structural. The debate over
nesco has been mainly focused on policies, administrat-
e practice and personalities. Francis West is suggesting
at there are also deeper strata to consider, in working to-
rds a renewal of the international system.

Our profile in this issue is of the American educational
constructionist and internationalist, Theodore Brameld.
avid Conrad's analysis of Brameld as a writer and teacher
set within a sympathetic appraisal of the man and his
e.

James Hemming, who has taken responsibility for the
anning stage of the proposed WEF collaborative project
Quality in Educational Communities, summarises the
inking and activities to date. As this issue goes to press,
e are pleased to report that enquiries about support from

Unesco are proceeding. Funding would greatly facilitate a
project whose value and interest to WEF members was
warmly endorsed at the 1984 Utrecht conference, but, as
Hemming points out, several national sections have
already declared their determination to proceed, with or
without Unesco assistance. We will give periodic reports
of the progress of the project.

# Art education
# and the progressive education movement

Hermann Röhrs

Art is not a realistic representation of what actually exists. The idea that art is just a copy of reality was present in the schools and among the general population as a result of a misunderstanding of Aristotle's teachings and stood in the way of the art education movement. The fashioning of art works as true to life as those ascribed to Apolles I, the famous painter of antiquity, is a curiosity and not a valid criterion.[1] The art education movement sought to develop a relationship to art free of reservations and prejudices. The goal was widely accepted as being that of teaching children to be capable of aesthetic pleasure involving primarily the pupils' own creative work and observations.[2] This tendency became clear in Alfred Lichtwark's work in Hamburg. Lichtwark was involved in the first phase of the art education movement.

## 1. The Art Education Movement: Alfred Lichtwark

Lichtwark began by justifying the need for art education with arguments already advanced by the philosophers of the Kulturkritik. In astonishing agreement with Nietzsche he wrote "The main emphasis of German education is on knowledge. Therefore knowledge and education (Wissen und Bildung) have become almost synonymous terms for us; education and instruction (Erziehung und Unterricht) are held to be approximately the same thing in the minds of the people . . . But formal education for Germans has fallen far behind scientific education."[3] Lichtwark consistently stressed that attitudes and beliefs must emerge from the subjectivity of the heart and become visible in external manifestations of culture.

For him, art education was closely related to popular education. He stressed that an artistic life style must be developed which would not only become visible in the lives of individuals, in their clothing and homes, but also in the community as a whole, affecting the architecture of public buildings and urban planning in general. In this respect Lichtwark was extremely critical of the Germans, who because of their insensitive life styles provoked antagonism in other countries. He advocated a new, homogeneous life style with an aristocratic orientation similar to that of the English "gentleman".

The goal was not to teach art history, but to awaken the appreciation of the 'simple', the 'pure'. Children were to learn to contemplate all the details of a work of art with reverence and full awareness. They were to absorb the picture and "memorize it as a if it were a poem". "Every picture which has been contemplated must remain in the memory like a poem, and not just its general content, but with each and every detail."[4] This was another way of saying that the contemplation of art was to become in a sense a basis for intellectual growth, providing impulses which influence the life of each individual. The contemplation of art must not lead merely to an accumulation of knowledge, good only as a topic of conversation, but must contribute directly to personal development and growth.

Lichtwark held that it is necessary to shift the emphasis from the artist's person and the unique aspects of his work and turn it to the observer, teaching him to understand the work of art. Lichtwark considered the museums to be very important in this process. Thus, Lichtwark was the first to stress the role of museums in the process of leading the visitor to the work of art and teaching him to appreciate it. Art is not an end in itself but requires a response from the public. Inter-reaction between artistic creation and its acceptance and assessment by the public is necessary if a cultural climate, indispensable for art, is to come into being.

This approach to art education had already been articulated by Lichtwark in the first of a series of lectures he gave in 1887, entitled "Die Kunst in der Schule" (art in the school). In this lecture he urged teachers to help teach youth to appreciate art. As he saw it, the goal of this kind of artistic education is to permeate the schools and public life with art. Art should become an integrative component of everyday life.

If possible, these exercises in understanding great art were done with the children while contemplating the original works, not reproductions. As far as the suitable age for beginning was concerned, Lichtwark wrote: "Around twelve years of age." It is instructive to read his suggestions for contemplating Vautier's *The lost son* and Runge's *Likeness of children*. The eye was to be trained to recognise the essential features of a work of art by pointing out the title of the work, clothing of the persons portrayed, the relationships among them, their expressions and gestures. The aim was to encourage involvement with the art work until it continued of its own accord. "The knowledge and insights necessary for the contemplation of works of art should be allowed to develop on their own, not simply handed down." And the following passage sounds almost

an anticipation of the principles of work education: he child must develop his own knowledge and experi- ce, his own insights if they are to be fruitful within him d be applied effectively."

The entire process of art education as understood by htwark was based on the pictures themselves. Con- nplation was to restrict itself to the most important tures; its goal was "to examine every movement and sture in order to determine its meaning." This examina- n was to proceed matter-of-factly and free of sentiment- y: "Nothing would be more false than sentimentality. e existing capacity for perception can be awakened suf- ently merely by encouraging observation." The goal s without a doubt to awaken and increase sensitivity for e expressive value of the work of art. "The child should rn to enjoy. In this century the desire to criticize and en to criticism has destroyed all genuine pleasure ich could be derived from great works of art in the arts of untold millions." A basic requirement for teach- g art appreciation is, according to Lichtwark, that a ling of joy be communicated: "As in all instruction, the sis of an introduction to the fine arts should be joy and dness. Dry and pedantic listing and analyzing destroy erest."

The way in which this method was put into practice, wever, made its limits become apparent. These limits rked the end of the first phase of the art education ovement. The problem was that this approach to art ucation remained restricted to passive contemplation ich, although suitable for teaching art appreciation, led to lead back adequately to creative work.

## John Ruskin and Others

A historical survey of the reform efforts initiated in con- ction with art education on an international level must knowledge John Ruskin's role. In 1857 he published his fluential work The Elements of Drawing, in which the ssibilities inherent in art education, especially as con- rned the training of young children to be productive tists, were discussed in detail.[5] In Italy a general dis- ssion of art education was provoked by Corrado Ricci's ork L'arte dei bambini, published in Bologna in 1887. hen Bernard Perez published his L'art et la Poésie chez nfant in Paris in 1888, the discussion took on an inter- tional dimension. Especially the chapters "Le sentiment la nature" and "L'art de Plaire: politesse, babil, coquet- rie"[6] were valuable contributions to art education.

The actual theoretical foundation was laid by James lly's Studies on Childhood. In it he first dealt thoroughly th the imaginative world of children (The Age of nagination). This was followed by an interpretation of e creative activities of children. Of fundamental import- ce was his observation that children are "observers and

dreamers" at the same time.[7] For Sully this was a con- firmation of the theory that art and play are related, indeed that art originally arose out of play.

Artistic work is therefore closest to its source if the playful elements of freely being able to choose and impart meaning are present. This universally valid fact is also true of creative work by children. Sully's interpretation of the very first artistic work by children as representing an expression of their aesthetic values, which was an extension of Perez' ideas, was therefore of paramount im- portance for the further development of art education.

This interpretation of children's art as a conceptual representation of their ideas and values was also presented by Levinstein in Kinderzeichnungen (1905). The connect- ions between the expressive ability of children in creative media, especially drawing, and the basic mental attitude of the children themselves have been repeatedly pointed out by psychologists. These insights have in turn influ- enced the theory and practice of art education. In this connection the above mentioned work by Sully is important. Sully assimilated the results of studies by Barnes, Cooke, Preyer and Ricci and was one of the first to distinguish between the different stages of creative development, thus providing the groundwork for most of the later theories on children's art.

The view that children's art is a form of play which ex- presses the living conditions of children in a mixture of observation and imagination played an important role in art education, especially in England. This interpretation of children's play corresponds to an integrated form of in- struction in which the creative work done is a spontaneous expression of the children's experiences.[8] Seen in this way, creative work by children represents their attempt to achieve a symbolic interpretation of the world they live in by means of various creative media.

Nevertheless, Sully defined the connection between play and art in a more differentiated manner. While play can take an infinite variety of forms and remains meaning- ful even if it leads to no concrete results, the artistic activity of children culminates in a finished product which can be considered and evaluated. Sully went on to define the various types of children's drawing. Further classification was done by Levinstein, Krötzsch, Rouma, Burt, Luquet, Wulff, Eng and others.

In the United States art education received considerable impetus through Horace Mann's famous "Seventh Annual Report" of 1843, which laid great emphasis on the import- ance of art education and especially of drawing instruction. Mann was influenced in this connection by his wife, Mary T. Peabody, whose sister was the famous Elizabeth Palmer Peabody. Both of these sisters did pioneering work as drawing teachers.[9] The introduction of art education in elementary schools, however, was the achievement of

Amos Bronson Alcott in Boston.

The international Columbian Exposition in Chicago in 1883 provided numerous insights into art and the lives of artists; it was also important for art education. In the course of further development two tendencies were significant because they developed almost parallel in interaction with phenomena in Europe. One of them was the attempt to separate art from everyday life as something special, as "art for art's sake"; the other included the quite contrary efforts to bring art and crafts closer to one another. The so-called arts and crafts movement had much in common with the work of the Bauhaus in Germany.[10] Lichtwark was an attentive observer of the world expositions and the developments inspired by them. The methods of art education which he advocated were strongly influenced by this international development.

### 3. Art Education and Life

An important goal of art education was to awaken and develop the creative energies of children, whether by means of drawing, playing music, crafts, play acting or other media. The medium and the knowledge acquired in connection with it is unimportant; the essential aspect is the ability to properly express oneself. Charles de Garmo, one of the initiators of the progressive education movement in the United States, also dealt with this idea in his work *Aesthetic Education*: "The psychological aim of aesthetic education is therefore to promote pure and unselfish joy of life, to make us able to see and appreciate what is beautiful wherever it can be found and — as far as possible — create it where it is lacking but ought to be present."[11]

Even earlier W. T. Harris had stressed that aesthetic education should aim at creating a new attitude towards life if it is to be educationally effective.[12] The talk on aesthetic education which he gave at the National Council of Education had a great influence on the art education movement. He emphasized several times that art education must become an integral part of school programmes and thus of the lives of children.[13]

This is thoroughly consistent with the idea that finished works should be fashioned, but art education is primarily directed at encouraging personal development and not at the acquiring of skills. This is why art education has an integrative effect in the sense that, as with the idea of "total music", i.e. programmes which unite all aspects of musical expression, it is concerned with the interaction of the various activities involved.[14] The main goal is to enrich and supplement school life. In Germany this aspect of art education was promoted by Lichtwark and the Art Education Conferences as well as by the International Conference of the New Education Fellowship in Heidelberg in 1926, which was held under the motto "The Development of the Creative Powers of Children". Martin Buber gave his famous lecture in Heidelberg on the creative activities of children.

Buber's importance cannot be disputed, but it is nevertheless necessary to discuss related tendencies. The attempt to provide children and young adults with aesthetic education by confronting them directly with works of art, either with the original works or with quality prints was also made in the United States. In this connection the work of Charles Caffin, M. S. Emery and Carleton Noyes is worth mention. All of them favoured an approach which took advantage of the ability of art to help one understand his life and find his way, applied in connection with biographical and theoretical information. The procedures they advocated are illustrated by the titles of their works: Caffin's *Art for Life's Sake* and M. S. Emery's *How to Enjoy Pictures*, the latter possessing a more strongly pragmatic orientation than the former. The motto of all of Caffin's books was: "The world is full of beauty, but many people hurry past it without noticing it."[15] This approach has had a great influence on art education right up to the present.[16]

With the international conference in Heidelberg the development of creative activities became an important theme on an international level. It is certainly more than just a coincidence that this work was initiated in connection with the New Education movement or at least by individuals associated with it, such as Herbert Read, Gertrude Hartmann, Ann Shumaker, Margaret Naumburg, Caroline Pratt, Harriet M. Johnson and Franz Cizek; it is significant that Herbert Read, Ann Shumaker, Harriet M. Johnson and Franz Cizek attended the conference in Heidelberg.[17] That these efforts began even earlier in the United States is shown by Dewey's ideas and by those of Stanwood Cobb, co-founder and first president of the Progressive Education Association.[18] In the United States it was particularly the Walden School in Greenwich Village, New York's artists' quarter, which under the direction of Margaret Naumburg contributed greatly towards furthering this development. In England, Herbert Read's books with their thorough documentation of work by school children had a decisive influence on art education. These influences were reinforced by Franz Cizek's active lecturing in the United States and England, although he derived his inspiration from his art education classes in Vienna.[19]

The great extent to which work in art education sought to influence school life is shown by the fact that its initiators repeatedly advocated the combination of both aspects. For example, the essays by Caroline Pratt and Ellen Steele in the book *The Environment for Creative Education*, which was a collection of essays taken from issues of the journal *Progressive Education*, expressed with penetrating clarity the standpoint that the school environment is capable of an educational influence by means of

surrounding nature zone and its social institutions.[20] A comprehensive survey of the work done and an assessment of the possibilities for future developments was undertaken in *Creative Expression*, edited by Gertrude Hartmann and Ann Shumaker for the Progressive Education Association.[21] This book went through several editions and had enormous influence on the movement. Its influence was reinforced by another book which reported on the results of a symposium held by the Progressive Education Association. All of the essays contained in it were concerned with the development of creative school life by liberating the creative abilities of children.[22] This approach has left its mark in a basic attitude towards education prevalent even today, according to which creative work should not only be a means of developing the personality but also of understanding the world and life;[23] indeed, the latter aspect has even received increased attention. Unfortunately, the important idea that art can serve to aid understanding of life and the world in a way which transcends individual nations was not dealt with in depth in these works.[24] Art is a basic human means of expression, communication and understanding and as such has infinite possibilities; it is concerned with basic human properties without regard to national and ethnic origins. Even in those cases where it deals with these aspects, at the same time it questions them by holding them up to the light of basic human nature. It was art education which paid particular attention to these facts.

In this sense art education stood for using creative work to help individuals better deal with life and find meaning, aiming at decisively influencing the rest of the pupils' lives. By offering standards which the pupils were to develop and meet out of their own initiative it established precedents of performance which in all aspects of life could not be ignored without a bad conscience.

*Personal Reflections*

In view of the comparative lack of studies on the degree of success of the work of art education I would like to discuss some of my experiences in connection with art education before and after the Second World War. In them, Lichtwark's ideas were applied in such a way that works of art were approached by means of observation and interpretation. This was supplemented by amateur theatre in the German class which was regularly practiced and performed for the other classes and for the parents. This work reached a high point in my class at coeducational Realschule in Hamburg in 1947 and 1948. Following careful preparation we regularly considered and interpreted works of art, either with good prints or by visits to the Kunsthalle.

The performances of "De Fischer un sin Frou" and Hauptmann's "Hanneles Himmelfahrt" took place on a stage which we built ourselves and with costumes which the children put together themselves using leftover bits of cloth. The 16 and 17 year old pupils had been heavily influenced by the difficult war years, which expressed itself in the performances in the form of unusual maturity in presentation and interpretation. Play acting serves not only to improve expressive ability but also to increase self-confidence and self-understanding. In order to play a role successfully it is necessary to study the intellectual and emotional aspects involved, which leads to intensified observation of self and others.

The increased personal maturity achieves by means of play acting was expressed most directly in a greater ability to judge and in the tendency to speak more often about personal problems, especially as they concerned relationships. Since the performances were put on for the benefit of the whole school and the parents as well, the general interest in theatre was increased by intensifying the pupils' involvement with communication and the act of giving joy, the two most essential features of self-expression.

The money earned by the performances made two field trips possible. In the first we visited the Schullandheim ("country school center") Vogelkoje on the island of Sylt. With its nearby playing fields, Vogelkoje offered a uniquely favorable opportunity for young people to develop themselves freely in music and sports. Whenever several classes from different schools were visiting at the same time there was also the opportunity to co-operate and compete.

During the following year we went camping near Brodten on the Bay of Lübeck. Both of the field trips were consciously carried out in the spirit of art education. During our stay on the Baltic Sea we sang and played for the occupants of various homes. Teachers at the school in Niendorf introduced us to local history and art.

In 1978, after nearly 30 years, I had the opportunity to meet with my former pupils. Our talks showed that all of them, who were all nearly fifty, considered that they had been most decisively influenced by our work in the spirit of art education. Nearly every single one of them thought that their experiences in connection with art education at school had decisively influenced their lives and attitudes. They also stressed that they had passed this on to their children, in many cases with success, influencing their attitudes and inclinations and choice of occupation and university subjects.

The trip to the Baltic made an especially great impression on them since it took place at a time in Germany when food coupons issued to the population did not even guarantee a minimum level of nutrition. In spite of this it was possible to work together and by means of careful planning to lead a simple life which let each member of the group have more than he ever could have expected at

home. Nearly all of my former pupils acknowledged that it was particularly the constant interplay between the art education programme and practical everyday living which deeply influenced their personalities.

One of the most important goals of the art education movement was to establish an artistically motivated life style. It succeeded in calling greater attention to the unique laws governing the creative work of children and in interpreting the artistic forms typical of the various stages of development. It also contributed greatly to popular education by pointing out the educational potential of selfless meditation and inventive work in an age characterized by rationalization and specialization, by means of which the situation can be avoided in which individuals win the whole world but lose themselves in the process. The art education movement represented the attempt to demonstrate that we should not seek perfection in performance alone but should also attempt to understand our life goals.

### References

1  It is said that Apolles painted grapes so realistically that birds tried to eat them, and that a horse he had painted was neighed at by a living horse.

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3  Alfred Lichtwark. "Die Kunst in der Schule." *Alfred Lichtwark. Eine Auswahl seiner Schriften*. Compiled by Dr Wolf Mannhardt. Vol. 1. 1917. p.31.

4  Alfred Lichtwark. *Übungen in der Betrachtung von Kunstwerken*. p.30.

5  Inspired by Ruskin, the English teacher Ebenezer Cooke began empirically orientated investigations of the development of artistic talent. Passages from his two articles in the *Journal of Education* were printed in Herbert Read. *Education Through Art*. London. 1943. p.169.

6  Bernard Perez. *L'Art et la Poésie chez l'enfant*. Paris. 1888; similarly orientated work on art education is Georg Hirth. *Wege zu Kunst*. Munich. 1902. (c.f. the chapters "Das Natürliche in der Kunst", "Die Wege zur Kennerschaft", "Wie Bilder betrachtet sein wollen", "Ideen über Zeichenunterricht".)

7  James Sully. *Studies on Childhood*. London. 1903. p.26.

8  Cf. Margaret Lowenfeld. *Play in Childhood*. London. 1935; Herbert Read. *Education Through Art*.

9  Cf. William G. Whitford. *An Introduction to Art Education* New York. 1929. p.9.

10  Isaac E. Clarke. *Art and Industrial Education*. New York. 1904.

11  Charles De Garmo. *Aesthetic Education*. Syracuse. 1913; idem. *Laboratory Exercises in Art Education*. Syracuse. New York. 1907.

12  W. T. Harris. *The Aesthetic Element in Education*. Milwaukee. 1897.

13  Cf. Daisy D. Sawer. *Everday Art at School and Home*. Pelham. New York. 1929; Leon Loyal Winslow. *The Integrated School Art Program*. New York. 1929; National Society for the Study of Education. *Committee on Art in American Life and Education*. Washington D.C. 1941.

14  The concept of total musicality cannot be used in retrospect without a certain analogy with Richard Wagner's attempts to construct a total work of art.

15  Charles H. Caffin. *How to Study Pictures*. Freeport. New York. 1968. p.3.

16  Cf. Charles H. Caffin's most important works: *Art for Life's Sake*. New York. Chicago. 1968; idem. *A Guide to Pictures for Beginners and Students*. New York. 1913; idem. *How to Study Pictures*. New York. 1921; M. S. Emery. *How to Enjoy Pictures*. New York. 1898.

17  The following book is an example of a publication which follows the line which is characteristic here: *Creative Expression. The Development of Children in Art, Music, Literature and Dramatics*. Edited for the Progressive Education Association by Gertrude Hartmann and Ann Shumaker. Milwaukee. 1939. First printing 1926. The following articles are typical: Margaret Naumburg, "How Children decorate their own school", Ellen W. Steele, "Freeing the child through art", Ellen W. Steele, "Creative music in the group life", Caroline Pratt, "Growing up and dramatics".

18  Cf. Stanwood Cobb. *New Horizons for the Child*. Washington D.C. 1934. The central chapter is entitled "The Child as a Creative Being", p.125. Although the book was written later it summarizes the ideas which Cobb had always advocated.

19  Cf. Thomas Munro. "Franz Cizek and the Free Expression Method". *Art and Education*. p.311; Wilhelm Viola. *Child Art and Franz Cizek*. New York. 1937.

20  *The Environment for Creative Education*. (Reprinted from *Progressive Education*. 1927). Cf. Caroline Pratt, "Making Environment Meaningful"; Ellen W. Steele, "The Teacher in a growing Environment"; cf. also Gertrude Hartmann. *Finding Wisdom. Chronicles of a School of today*. New York. 1938.

21  *Creative Expressions. The Development of Children in Art, Music, Literature and Dramatics*.

22  Gertrude Hartmann. ed. *Creative Expression through Art*. Washington D.C. The Progressive Education Association. 1926.

23  Cf. Archibald MacLeish. *Art Education and Creative Process*. New York. 1954; Helen Merrit. *Guiding Free Expression in Children's Art*. New York. 1964. Herbert E. Read. *The Redemption of the Robot; my Encounter with Education through Art*. New York. 1966; Edmund B. Fieldman. *Becoming Human through Art*. New York. 1970.

24  In the 15-vol. *Encyclopedia of World Art* (New York. 8th ed. 1945) an article called "Education and Art Teaching" was printed in Vol. IV (p.557). But the point of view discussed here is given no consideration in spite of the stimulating basic approach of the encyclopedia.

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# upil profiles: the promise and the peril

tricia Broadfoot and Robert Fenner

*itor's Note:*

England and Wales, the topic of examining and assessing has, ce again, become highly controversial. The Department of ucation and Science has declared an intention to provide all ool leavers with a Record of Achievement (or Profile) within next ten years.

profile is a method of presenting a variety of different sessments for individual pupils or students. These sessments may have been attained and achieved during eries of learning or skill experiences that form either a ole course or identifiable elements within a course. ternativley, they may reflect achievements outside the mal curriculum. The profile is a document recording hievements, and is not a method of assessment itself, st as the grade of a candidate who has completed a con- ntional examination is not the assessment itself but only ecord of it.

## e Examinations Critique

Proponents of profiles claim that they give a more lanced and thus more fair picture of pupils' ability than, example, traditional exam results, and that they are th a more useful and a more just way of recording hievement. Thus, for example, Mansell (1982) argues at the traditional structure of examinations is:

"... dominated by either the normal distribution curve of conventional ability, by vocationally oriented criteria or by the requirements of higher education".

hose who sit and pass examinations obviously feel ppy about the outcome. Those who fail feel resentful as ll as disheartened at their own failure. Those who do t enter for any examinations, or who are prevented from tering, do not even have the chance of striving for ccess, however remote the chance, but are from the out- t rejected by the mainstream system and left to come to rms with the status imposed upon them. The education stem has failed them.

One of the main reasons for this is that traditionally ams have relied heavily on norm reference assessment, which an individual's score or recorded level of achieve- ent is stated in terms which compare it to the rformance of other candidates. There has been very little iterion-referenced testing in examinations. One reason r this, as Mansell (1982) points out, is because criterion ferencing not only requires much more detailed syllabus finition but also tends to exert a stronger *curricular* influ- ce on exam assessment content than tends to be the case th norm referenced assessment, which lends itself more

readily to externally-devised syllabuses. But among the vast range of learning, abilities, skills, and personal qualities that an individual is capable of demonstrating at any given moment, most exams are only capable of asses- sing a small proportion of this total behaviour.

In addition, the focus is invariably cognitive and intel- lectual, and usually calls upon highly specific information- processing skills, such as accessibility to long-term memory or the rapid development of coherent ideas, if successful achievement is to be recognised. Even where examinations do broaden out and include practical or oral elements, the artificiality of the situation often makes a real evaluation of a level of achievement in terms of trans- ferability of skill difficult.

A third point about exams is that they are summative — that is, what has to be said about the individual is said at the end of the course and after the relevant examination has been completed and marked. There is little oppor- tunity for functional feedback during the course, and the comments made, the scores given, and the grades awarded and recorded are all part of an impersonal system of recording assessment that is totally removed from any in- volvement by the pupil or student in question.

Some examination courses do have a continuous as- sessment element, and this in itself provides in-course feedback, as well as enabling greater negotiation betweeen teacher and learner on matters of content, progress and achievement. There is often, too, a wider range of reasonable and relevant elements which are assessed., this being particularly so in post-school vocational courses. Indeed such courses are a direct reflection of the increasing dissatisfaction with the inadequacies and negative effects of traditional examinations and the desire to find forms of certification which relate more closely to the whole range of learning objectives.

An essential feature of the exam system is that it relies heavily on a pass-fail concept. What is perhaps worse is that this concept relies on the awarding of grades — those achieving at above a certain level or grade will pass, whilst those who fail to reach the particular grade or level will fail. In many cases the final grade has been reached by conflat- ing, or merging together, the scores obtained by the indi- vidual on smaller sub-sections of the examination, and this practice distorts a more refined analysis of performance across a range of skills or of specific areas of knowledge and understanding. The U.K. General Certificate of Educa- tion (G.C.E.) examinations provide good examples of this practice, the main effect of which is to mask strengths and

hide weaknesses in the individual's performance. Another limitation of traditional forms of certification is that the 'audience' — the individuals or groups of people who will 'read' the certificate — is seen by the examination boards who award certificates in a rather uniform manner. No allowance is made for the fact that this 'audience' may, at different times, comprise the candidate him/herself, the candidate's parents, present school or college staff, future school or college staff, or potential employers. The very limited information that is entered on to a certificate — often just a pass/fail comment or a grade — is all that is offered to this great variety of people, all of whom may want to know very different things about the individual who has been 'certificated'.

Pratley (1982) underlines these criticisms of traditional certification approaches in arguing the plight of those pupils and students who do not succeed at any level with examinations and thus leave the educational system without any record of what they have achieved during their education. She suggests that there is much of value and pertinence which can be recorded about the individual outside those qualities and abilities usually assessed by examinations and that the domination of examinations over the syllabus, their narrowness of focus and rigidity of timing are rarely the most appropriate way of assessing performance.

*Some defining characteristics of profiles*

It is difficult to pinpoint the detailed characteristics of profiles that distinguish them from traditional forms of certification, simply because there is no such thing as a typical profile. Mansell (1982) points out that there has been "a burst of interest in profiles" over the last few years, and this has led to the development of different forms, types and structures of profiles which themselves meet different needs. However, perhaps a critical feature is the relation of the profile structure to curriculum content. Certainly traditional examinations are based on syllabuses, but the operational relationship of a section of a syllabus and exam content is often diffuse and abstract. A clearly and precisely planned curriculum, a feature of many newer courses that have been designed to cater for non-examination candidates, such as young people on Manpower Services Commission (MSC) sponsored courses, and training courses for industry and commerce, allows for a comprehensive and precise range of course objectives to be stated. These objectives, which could include academic performance, physical and mental skills, personal qualities and interests, could then be the basis for the assessment of individual performance. Furthermore, if such a carefully developed curriculum identifies a list of attributes which have to be demonstrated by the student, then an indication or measure of the mastery of such attributes by an individual

is a feature of criterion, rather than norm-referenced assessment. There is more chance that the performance of the individual will be *described* rather than *compared* to the performance of others.

Stanton (1982) suggests that one should look for three components in profiles. First, a list of items that identify performances to be assessed and recorded; second, a means of indicating by means of grades, marks, or written descriptors the nature or level of the learning performance and third, wherever possible the evidence on which the marks, grades or descriptors are based should be given. The list may include 'subject' categories, such as those core subjects which are common to many profiles (communication and numerical skills, planning and problem solving, manipulative abilities), as well as more affective or personality and character-related items such as punctuality, perseverance and so on.

Drawing up a list of items that together form the structure of the profile is not as easy as it may sound, for the more carefully a curriculum is planned the greater will be the number of specific performances and behaviours that can be assessed. Thus, the final balance of assessable items is likely to be a compromise between conflicting demands. Staff who teach on the course in question will be likely to want their contributions assessed and the results entered on the profile. If this does not happen, the staff concerned may well feel that their particular area of teaching and instruction has been 'defined' as relatively unimportant. There may be conflicts between the various examination boards and particular sections of the 'audience' for whom profiles are intended. For example, Riley (1982) reports that the Royal Society of Arts Examination Board feels that affective qualities should not be recorded on a profile, whilst Wood (1982), reporting the results of a survey of employers' attitudes to the use of profiles in recruitment, suggests that employers view a potential employee's personal qualities as being just as important as examination results. Stratton (1982) points out that at the present level of profile development there is considerable difficulty in justifying profile categories and lists, and states:

"Sets of categories are usually arrived at by a process of consensus on grounds of merit (sometimes indirectly, via a pre-established syllabus). In the absence of a theoretically-based justification, the chosen categories may well overlap and/or omit some relevant performances or knowledge. We need epistemological and/or psychological underpinning".

Stanton's second point, that items should be described by grades and/or descriptors, emphasises both the strength and weakness of profiles. Mansell (1982) reminds us that a basic principle of student profiles is that:

"... they record a wide and diverse range of assess-

ments of knowledge, skills and experiences",
points out that:
'The testing situation may range from well validated
objective tests, scored by using an interval scale of
measurement, through problem and essay type tests,
assignments, etc., scored on statistically advanced
scales; to judgements based on observation, dialogue
or interrogation, scored impressionistically."
ilst this may be desirable in theory, problems may arise
en a profile can comprise different types of information
ging from precise numerical assessments at one
reme, which will be clear and relatively unambiguous,
ough teachers' written comments, to the other, much
re subjective extreme of student self-assessment. To
that John Smith can identify and name all the major
mponents on a centre lathe has a little more concrete-
ss about it than the phrase "knows his own personality".
ity and Guilds 365 Vocational Preparation course; self-
areness category — basic level descriptor.) As with other
ms of recording assessment, profiling can create
uations where the meaning intended is not the same as
e meaning received.

A further factor affecting assessments concerns the
a of transferability of skill or learning and emphasises
other major difference among profile designs. Some
ofiles provide a list of clear and specific student com-
tencies. For example, the Royal Society of Arts
cational Preparation (Clerical) has one item in the
plicating and copying section of the profile termed 'Use
Spirit Duplicator'. The idea is that once this activity has
en successfully demonstrated by a student and
served by a tutor, a simple record of the fact, in the form
a tick, is placed against this item. The idea here is that
e skill in question, being able to use a spirit duplicator, is
ecific, and that there is no overt implication that the
dent will be able to do more in the manipulative sense
an carry out the stated operation. Some institutions even
er the equivalent of a 'driving license' for such specific
monstrations of mastery. By comparison, other profiles
g. City and Guilds 365 Vocational Preparation) are not
ly more complex in the sense that they contain several
els of descriptors relating to each item, but also
ggest that the student in question can transfer such
ills and abilitles to other situations.

One issue in the provision of evidence on which grades,
mments or descriptors are based concerns whether they
e to be norm or criterion referenced. For those sections of
ofiles which contain results from standardised tests,
ere is not much difficulty in accepting they are norm-
erenced. But confusion can arise when descriptors of
pposedly criterion referenced items (e.g. 'the student
n ...') are completed. In many profiles these descriptors
nge in sugggestion from low to high performance, and a

tendency of anyone reading the profile may well be to
follow the familiar 'normal' distribution and assume that a
minority of individuals exhibit low or high performances
whilst the majority are 'average' as defined by the descript-
ors. Whilst it is certainly true that they embody many new
approaches to assessment, profiles still seem to tempt
compilers to use the sort of terminology so frequently seen
in school and college reports. Words and phrases such as
'good', 'satisfactory', or 'can perform adequately ...' not
only emphasise some of the very subjective judgements
on which profile entries are based, but also emphasise the
point that the greater comprehensiveness of individual
description may be obtained at the cost of deviating from
the more precise achievement objectives that characterise
the assessment of many traditional examinations.

There are a number of other issues which bear on the
reliability and thus utility of profiles. These include the
choice of recording technique — typically a choice between
checklists, grades and written descriptions of some kind;
the issue of who should make the assessment and how
often; the question of nationally-standardised descriptors
as in the 'comment bank' approach of the newly developed
Welsh National Profile as against leaving teachers and
institutions a free choice in their terminology and,
similarly, whether a regionally or nationally standardised
format is desirable. (See also Pearson [1982].)

There is also the generic problem of what length a
profile should be, with arguments for the greater 'user-
friendliness' and potential for comparability that a
relatively brief profile can provide being set against the
argument for a truly comprehensive and thus lengthy and
subjective document if the profile is to overcome the short-
comings of traditional forms of certification. As Bolton
(1982) argues, as the number of statements on a profile in-
creases, the problem of ensuring credibility and consist-
ency becomes more difficult. Bolton sees this not only in
terms of convincing the reader of a profile (e.g. an employ-
er) that sound and realistic assessments have been made
on all the items in each of the categories, but also of the
need to ensure that the different members of the teaching
staff who will make their contribution to a profile are fully
aware of, and adhere to, the particualr requirements of
profiles.

The problem of considering the sort of evidence which
may form the basis of profile entries is thus a complex one,
and this complexity increases when one begins to consider
those profiles which contain either direct contributions
from the students themselves, or entries which have been
created by tutors but are based on submissions by the
student. One type of student controlled recording is that
pioneered in the Swindon Record of Personal Achieve-
ment (RPA) which enables students to record their inter-
ests and experiences, and the principles on which this

scheme was based are still very much in evidence in the Record of Personal Experience (RPE) and Pupil's Personal Recording (PPR) being used today in many schools. Such records are not profiles in the true sense, however, because they involve no element of assessment. But many profiles do require students to keep a log book or diary of progress and activities, and to make evaluative comments on themselves. Normally the instructor or tutor will make what are intended as formative comments on the student's profile. These entries will be based, at least in part, on the student's log book or diary content, and will take place at regular intervals during the course; the entries will be made in the presence of the student. That such face-to-face exchanges are invaluable in the guidance and development of the student's self-awareness is indisputable; but there needs to be a distinction made between the sort of evidence of performance, achievement and future potential that is an integral part of formative assessment and that needed for certification purposes.

It is important to consider whether the process of involving the student in actually recording assessments — "… of using a common focus as a basis for face-to-face-discussion and reflection …" to use Mansell's words — provides a different kind of learning experience than would have been the case had profiling not been used. Second, if more information does emerge from such liaison and exchanges, how will this information be viewed and used by the different audiences who receive the profile? There seems little doubt that profiles, particularly when they are formatively compiled, can gather and present a lot of information about an individual's attitudes, interests, skills, achievements, strengths and weaknesses, but it would be easy for the sceptic to criticise the value of such records for any selection purpose.

Thus profiles have the potential to record a pattern of assessments that not only transcends the normal barriers of examinations, but which is also highly relevant to course objectives and student expectation. The creation of profiles through the formative stage can have an element of real creativity about it, since when two people — student and tutor — interact, some sort of chemistry takes place, the outcome of which is likely to be unpredictable and insightful. By the joint evaluation of a student's performance, a whole range of factors that led to that performance can be considered, and assessments made and recorded in a way that is qualitatively so different from the outcomes of an examination system.

Whether profiles are fairer is a question open to more doubt. The idea of fairness is based on the notion that profiles can present information on a range of behaviours and achievements as they appear, develop and change over a period of time, as against the 'one-off' sampling of behaviour that examinations provide. Yet for all their faults and shortcomings, examination systems have developed, and continue to show, a level of fairness to those who participate in the system. The rules of 'playing the examination game' are the same for all candidates, clear and often systematically taught alongside the relevant subject matter. Such 'rules' may be concerned with examination content, or with the aims and objectives of learning subject matter, or with what sort of performance is expected in the examination itself, or indeed about how performance will be assessed. Notwithstanding their many disadvantages, the standardisation of method, approach and criteria which characterises formal examination does have important implications for fairness in protecting the individual from the worst vagaries of inter-personal relationships. It is the present lack of such carefully evolved criteria and techniques in many profiling procedures that presents a strong possibility of unfairness. It is the very rationale for profiles — their potential for recording assessment in a large number of areas that is also their inherent weakness in their potential intrusiveness and excessive subjectivity.

*Conclusion*

Thus, to conclude, there are three main *advantages* to profiling. *First*, it allows for, indeed even demands, the expansion of assessment and recording of achievement which is not only beyond an examination system but also relies on a style of teacher-student interaction that itself allows for greater personal and curriculum innovation. *Second*, profiles create a more student-centred approach to teaching and instruction, one of the many outcomes of which is to allow the individual greater opportunity for self-awareness and self-knowledge. As Rowntree (1977) states:

"Whatever the span encompassed, a profile, and especially one that includes narrative analysis, helps humanise the reporting response. Even the simplest of profiles differentiates the student from other students who share the 'same' total but 'add up differently' from him."

*Third*, profiles force teachers to analyse, evaluate, and in many cases, adapt and change their relationship with both students and subject matter. Thus, the use of profiles can bring about a useful re-examination of traditional methods and attitudes.

But there are *dangers* too. Of the several ways in which profiles may be abused, five areas of vulnerability are particularly apparent. *First*, profile systems, which may have been designed or conceived as having a particular temporal relationship to a stage of certification, may be used out of sequence. for example, some approaches focus on profiling accumulated during coursework, whilst the final certification is dependent on conventional end-of-

urse examinations. There is danger here that the course-sed profile will either be seen as an equivalent to the ual certificate, or perhaps even as a replacement for it. is danger is made more likely because some schemes g. City and Guilds 926 Instructor/Supervisor Course) e the final profile as a certificate. Different approaches ll put different emphases on the formative or the summative function, and if a summative profile, which has me relationship to a form of certification or is created for particular purpose (e.g. recruitment), is based on the rmative stages there is always the danger that assessent based on carefully identified and defined areas of rformance will be conflated into larger and meaningless adings for the purpose of simplicity or uniformity.

*Second,* it has already been pointed out that examination sults are not presented in a way that caters for the differt needs of the audience. Those who create and compile ofiles can fall into this trap too, unless clarity of resight is part of the planning. *Third,* profiles can give a storted 'picture' of the individual, either because comers respond to the philosophy of only reporting what e student can do, and ignoring what he cannot, or by ing a profile whose item list is so idiosyncratic that any rm of comparability is out of the question. *Fourth,* proes themselves may further entrench the certifcation/ratification phenomena, inasmuch as they could be seen the 'third level' of certification, *after* the General Certifite of Education (GCE) and the Certificate of Secondary ducation (CSE). The point is that while examinations are ll available, some students, and these will usually be ose who have a reasonable chance of being successful, ll continue to take them, and often pass them — leaving e non-examination candidate 'holding the profile'. onsumer awareness and experience may reverse the hierchy in time, but this is far from certain.

*Finally,* profiles, whose rationale is the presenting and hancing of the whole individual in a positive way, have a gnificant potential for destruction. This, ironically, is due the very comprehensiveness of assessment that profiles fer. Someone who has failed some of his examinations n usually defend himself in front of an employer by ppealing to other qualities which he claims to have, but hich have not been scrutinised as they might have been th profiling. Spooner (1983) adds another slant to this hen he observes:

"... even when they [profile forms] purport to record positive attainments, one finds that it is the silences that scream out from the page. It is the unticked box that commands interest".

ven if only the things that a student can do are mention-l, then gaps and spaces are testament to a pattern of limit-ion. If negative aspects are additionally part of the report-g, and there is a strong argument for some way of dis-tinguishing the competent from the incompetent, then one can see that some individuals are going to experience a critical revelation of their weakest points in a way that not even non-participation in examinations would have allowed.

The widespread development work on the content, structure, style and function of profiles currently being undertaken should enable the potential of this form of recording achievement, and of reflecting individuality and uniqueness, to be realised. It is important for such development work to highlight the weaknesses and inadequacies of the schemes that currently exist and which are largely due to the immaturity of profiling.

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# From Intellectual Co-operation to Unesco

Francis West

It is slightly surprising that, in the recent public discussion about Unesco, the question has not been asked whether its difficulties are not so much peculiar to present programmes and individuals as endemic in any international organisation of this kind. For, much of the criticism takes the form: in principle we support the objectives of such an international organisation, but we object to the specific way in which it has been operating of late. In the course of studying the material for a biography of Gilbert Murray, his papers relating to the history of Intellectual Co-operation under the League of Nations seem to me to have foreshadowed many of Unesco's problems, thus suggesting that some of the more important ones are those that attend any such international organisation. This is not to argue that history is repeating itself, for there are significant differences between the League's and the United Nation's institutions; and still more in the political context in which they have to work. But it is to say that, if there are more fundamental difficulties than the present particular ones, then the experience of the Committee of Intellectual Co-operation in the 1920s and 1930s is worth looking at.

That Committee in Geneva and the Institute of Intellectual Co-operation in Paris between the two World Wars, were the antecessors of Unesco. When the last was set up in Paris, as its first Director General, Julian Huxley, pointed out in his autobiography, it quite consciously took over the assets of its predecessor; and Gilbert Murray, the President for many years of the Committee of Intellectual Co-operation, at the advanced age of seventy, travelled to Paris to consummate the union. His bust, and that of Julian Huxley, still stands in Unesco headquarters.

## Committee of Intellectual Co-operation

Intellectual Co-operation began with a sub-committee of one of the Commissions for the discharge of its business that the first meeting of the General Assembly of the League of Nations set up in 1921: the Commission on Humanitarianism. In the following year, a full Committee of Intellectual Co-operation was established, with the French philosopher, Henri Bergson, as its President, and Gilbert Murray, the eminent British classics scholar, as Vice-President. The members of the Committee were not intended to be national representatives, but distinguished scholars, scientists, and men and women of letters, *as individuals.* Such were Madame Curie, Jules Destrée, F-G de Reynold and Alfredo Rocco, with a Japanese *samurai* turned Christian. Inazo Nitobe, as secretary. Nevertheless, if the members of the Committee were there as dis-

tinguished figures in their own right, there was in practice a distribution between nations and between fields of scholarship. Thus Mme Curie represented physics and Poland, Destrée and de Reynold, both men of letters, Belgium and Switzerland respectively, and Rocco, law and Italy. The principle was that intellectual affairs were international.

Gilbert Murray spelled out the *raison d'être* of Intellectual Co-operation. In his view, the 'powerful but unseen sphere of the intellect', with its interest and delight in the highest works of man, caused differences of nationality to fade into nothingness. In some subjects, he said, such as music, art and pure science, intellectual co-operation could flow naturally, because they were not dependent upon language, nor, to any vital degree, upon national tradition. In other areas, however, language was the barrier. For, every language *was* a national tradition, full of unexpressed assumptions and attitudes of mind. It was essential, therefore, that these unexpressed values should be drawn out, made explicit and understood. That could only be done by intellectual and cultural inter-changes. These were the first priority in intellectual co-operation, if national barriers were to be broken down, and conflict, which came primarily from such national barriers, was to be eliminated or controlled.

Nationalism, in short, was the target of Intellectual Co-operation. But, as Gilbert Murray very quickly became aware, distinguished intellectuals themselves were not exempt from strong national feelings. Albert Einstein, a German by origin although Swiss by residence, had been an original member of the Committee; but as a pacifist he had been publicly critical of the League of Nations because of its potential use of force in international affairs. Bergson took this to be an attack upon the League and refused to have Einstein on the Committee until he had apologised, while he incidentally made it clear that he would not in fact accept any other German. This attitude made Murray very angry, but he himself was expressing his concern in national terms: 'those Frogs (i.e. the French) are at it again'. Salvador de Madariaga has drawn attention to the same characteristic in Murray's colleague in the General Assembly, Lord Robert Cecil; he called them the 'civic monks', the high-minded British internationalists who, when frustrated by international committees, would instinctively say: 'my dear chap, these foreigners!' The hostility of a Frenchman for a German was, after two wars, more understandable, but both British and French members of the Committee together remembered their democratic principles when they came face to face with Rocco, whose

wn national government was Fascist.

No matter that intellectual affairs were in principle inter-tional, the intellectuals in the Committee were influ-ced by the national assumptions and attitudes that co-peration was intending to break down. They were also fluenced by national politics within the political organs the League. One over-riding political fact was that the nited States was not a member, with the result that lbert Murray, for example, held it to be essential that the e enemy, Germany, should be admitted because the ague desperately needed another big power than France d Britain. Meanwhile, the other over-riding political fact as that Franco-British relations rapidly deteriorated after e First World War, and this national antagonism influ-ced the French members of the Committee of Intellect-l Co-operation just as much as it influenced the British. was not only national cultural differences which affected tellectual co-operation; it was the back-wash of conflicts national political interest.

The Committee of Intellectual Co-operation, meeting nually in Geneva, might discuss matters on which its embers could agree, leaving national politics aside; but it as one thing to agree in principle, quite another to anslate the agreement into practice. The Committee had funds of its own, and when it did act as an agency for the llection of funds, national feeling might again raise its ead. For example, in September 1923 there was an argu-ent in the Committee over funds for the relief of Austrian niversities. Austria had been one of the defeated Central owers, and the proposed distribution of the funds collect-d led Gilbert Murray to, as he put it, 'tell some home uths' to his foreign colleagues. They must, he insisted, ake a perfectly clear pledge to treat all nations without stinction. It would have been better, in his view, to hand ver fund allocation to some other body. But there was no ther appropriate body.

*stitute of International Co-operation*
This lack of any organisational basis for Intellectual o-operation was remedied in 1924, but by national, not ternational action. The French government then offered set up and to fund with a million francs, an Institute of tellectual Co-operation, sited in Paris. The Committee, Murray's words, went wild with enthusiasm and accept-d with acclamation, but he felt it necessary to point out at the decision was not its to make; it was a matter for the ouncil of the League. The Council in fact accepted the ench offer, but the British remained hesitant. They garded the offer as part of what they had come to regard French political manoeuvering, while Gilbert Murray mself did not believe that the offer should have been ac-epted unless other nations, and Britain especially, were repared to match the French funds. He tried to persuade

successive British governments, of different political composition, to do so; but he failed; and so faced what he regarded as the embarrassing situation of having some of his expenses paid by the French funding. Indeed, his first reaction was to refuse to join the Committee of Direction of the Paris Institute, although he changed his mind because it would have been difficult to stand out while still remain-ing Vice-President of the Committee of Intellectual Co-operation and, from 1928, its President in succession to the Swiss scientist, H. A. Lorentz, who had succeeded Bergson in 1925. Nevertheless, the Paris Institute's relations with the Geneva committee were at first difficult.

It was not simply that, being dependent solely on French money, the direction of the Institute must plainly be French, but also that the first Director, Julien Luchaire, tended to regard the League body and the League Secret-ariat in Geneva as a threat to the 'rights' of his Institute, and to behave accordingly. Luchaire, it soon became obvious, did not number administrative ability among his talents. As early as 1925, it became clear that a Deputy was needed to run the place; and Murray was able to secure the appointment of a British national, Alfred Zimmern, an Oxford don. Relations between Director and Deputy Director became bad, and by 1928 de Reynold said that he was in despair because the Institute was '*si mal dirigé*' that it was damaging the intellectual values for which he and it should stand. By 1929, Rocco had also joined the call for a committee of enquiry.

Murray, as President of the Geneva Committee, had first thought to bring the Institute's finances under the control of the Secretariat, but was told by the Secretary General of the League that this could not be done unless the French government made the request; and the French government would not do so. Nevertheless, it was agreed that there must be a re-organisation, and that this should take the form of the Committee of Intellectual Co-operation's laying down a general programme at its annual meeting in Geneva, and then the Institute in Paris, with a small staff, providing the facilities for carrying it out, in col-laboration with committees and sub-committees of experts, with a Museums Office in Brussels, and with close liaison with other bodies such as the Council of Scientific Unions and the International Labour Office. The reputa-tion of the League and the Institute was also to be strengthened by the inclusion in its new permanent *Comité des Arts des Lettres* of such outstanding figures as Bartok, Capêk, Masefield, Mann and Valéry who joined it in 1931. The Institute itself was to organise conferences and pro-vide logistical and secretarial support.

This re-organised structure, after Luchaire had resigned in 1930, began, under the direction of Henri Bonnet, to work well, with the distinguished French politicians, Pain-levé and then Herriot as President of the Board of Direct-

ion of the Institute, and with overlapping membership with the Committee of Intellectual Co-operation itself. The objectives, consistent with what Murray had described, came to be summed up by him in the term 'Moral Disarmament', quite consciously used by him as a parallel to the Disarmament conference which was then proceeding, and as a contrast with Buchman's Oxford Group called Moral Rearmament as something of equal importance. But the success of the organisation was not to be determined by its smooth working in what it undertook; and its failure came from factors outside itself.

*Reasons for failure*

In part, the failure came from lack of funding. Dependent on French generosity and no other, when the Fench economy went wrong in the 1930s, so the Institute's work therefore suffered. In part, the failure was the political failure of the League itself. Always without the United States, and then with the successive withdrawal of Japan, Germany and Italy for political reasons, the area of intellectual co-operation contracted, while the barriers of national sovereignty were strengthened. Even if the Institute and the Geneva Committee, in surveying, for example, history and related textbooks in schools, detected nationalist bias, there was nothing to be done about internal German affairs, even before the Nazi government came to power. Just as Gilbert Murray diagnosed the failure of the disarmament conference as primarily or even solely a failure of national will in the governments concerned, so he might have defined the failure of 'moral disarmament' as a strengthening of nationalist will.

The major part of Murray's explanation of the failure of Intellectual Co-operation was in terms of his own failure, and the failure of those whom he called people of Liberality, to persuade public opinion within their own nations. When the structural re-organisation of 1930 took place, National Committees of Intellectual Co-operation had been established in support, even in the United States which was not a member of the League. What was needed, it was thought, was a propaganda organisation within each nation; and it was the failure to persuade national public opinion which, in Murray's views, constituted the real failure of intellectual co-operation. For, no government would move except within the limits set for it by public opinion. Nevertheless it did not follow that, even with a significant body of public opinion, organised in such a pressure group as the League of Nations Union which could, on the occasion of the Peace Ballot in 1934/35, muster half a million supporters) a national government would respond to the pressure. Other domestic factors might offset such pressure. So might international factors, as Gilbert Murray recognised: if disarmament negotiations failed, it was unrealistic to expect either national govern-

ments or national public opinion to reject rearmament. Moral disarmament was the first casualty.

*Unesco*

Money, organisation, nationalism, public opinion: those things bedevilled Intellectual Co-operation in the League of Nations. They have obvious analogies in Unesco and the United Nations. There is, however, an important difference. This is not so much that the United Nations is a world organisation, in the sense that it includes almost all nations, as the League never did, but that the contemporary equivalent of Intellectual Co-operation, Unesco, does not rest on the assumption that Gilbert Murray and his colleagues made: that there exists a certain standard of culture at which all civilised nations aim, and that this is the western standard. The particular difficulties of Unesco come from the fact that that assumption is not now generally accepted. Indeed, it is denied by the multi-cultural standards which Unesco consciously embraces. It is this assumption which makes Unesco's path more difficult than that of Intellectual Co-operation. For, while it is possible, if not easy, to persuade governments and their national public opinions to support activities which will lead to acceptance of their own standards, it is far more difficult to persuade them to support activities which aim at multi-cultural standards, unless such standards are already those adopted within each individual member of the United Nations.

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# rofile: Theodore Brameld: visionary educator

vid R. Conrad

*e Teacher as World Citizen* is a visionary volume which lines many of Brameld's beliefs and hopes. Looking ck from the year 2000, the teacher-narrator recalls bal transformations of the preceding quarter century. dical changes had occurred, especially establishment of e World Community of Nations based on a global claration of Interdependence. As education became bally oriented and ethnocentrism disappeared, a World ucation Authority and strong Teachers' Union of World izens were formed. The quality of teaching had improved vastly since teachers now received a minimum of years of professional preparation after high school: two ars in a general education program which examined and aluated vital issues and four years of arts and sciences aring on problems of world order. Prospective teachers ring these years became involved in community life, cal, regional, national and transnational. The sixth year atured a vigorous internship to demonstrate that the dent "… not only deserves assignment as teacher-izen of the world, but has attained professional qualifications at least equal in thoroughness and competence to ose of any doctor of medicine."[1]

Historian W. Warren Wagar refers to Theodore Brameld a "prophet father of the coming world civilization."[2] ducational philosopher George Counts wrote that hroughout his professional career Theodore Brameld as been a challenging force on the educational frontier in e United States and the world."[3]

Some scholars have not been as kind as Wagar or ounts in their assessments, but it is clear that Brameld serves a place of honour in the history of educational hilosophy. Throughout the nineteen fifties when liberal d radical ideas were continually under attack in the nited States, Brameld developed and taught his "re-nstructionist" philosophy of education. In the 1960s, any students began to appreciate his lifelong commit-ent to broad social and political change through ucation. In 1970, Brameld was recognized by a major ducational journal as "the leading proponent of the hope-l reconstructionist theory of education which encourages e schools to take an activist position with respect to ocial and political ills."[4]

After receiving his doctorate in philosophy at the niversity of Chicago, Brameld's distinguished career in hilosophy of education began in the early 1930s at Long land University and Adelphi College in New York. Con-nuing at the University of Minnesota, New York Univers-y and Boston University (where he is now Emeritus Pro-

fessor), Brameld taught at Springfield College and the University of Hawaii after his formal retirement. He has lectured at universities throughout the United States and around the world. Brameld is the author of more than a dozen books and several hundred articles and book reviews. He has also co-authored or edited a dozen other volumes.

Reviewing Brameld's prolific scholarship from the 1930s through the 1970s, it is easy to see his wide range of concerns. In the 1930s, he wrote a characteristically controversial article called "Karl Marx and the American Teacher" for the lively progressive journal, *The Social Frontier*, and "American Education and the Social Struggle" for *Science and Society*. During the following decade, Brameld completed manuscripts on teachers and organized labour, workers' education and planning for a more equitable post-war America. He authored *Minority Problems in the Public Schools,* beginning a long commitment to intercultural (or multicultural) education. At this time, Brameld started developing his own philosophy of education which focused on education for personal and cultural transformation. One of the key tenets of this philosophy is education for world community, so it is not surprising that he wrote an article called "The Human Roots of World Order" for the journal *Progressive Education* in 1948.

Brameld further developed and refined his philosophy in the 1950s, culminating in *Toward A Reconstructed Philosophy of Education* in 1956. Several other books comparing and contrasting educational philosophies helped establish Brameld as a leading figure in his field. As he began exploring relationships between philosophy, education and anthropology during this decade, he placed philosophies of education in a conceptual framework which he later calledd "culturology" or "an anthropological philosophy of education." By this, he aimed to interpret varying educational philosophies as orientations of culture. All theories could be examined from this perspective, he argued, but his own view of "culturology" had a definite orientation: "This orientation is an anthropological philosophy that is frankly naturalistic, experimental, and radically democratic"[5] Late in the 1950s, Brameld publish-ed a complex volume called *Cultural Foundations of Education: An Interdisciplinary Exploration* which demonstrated his debt to various anthropologists and then completed a field study based on his research, *The Remaking of a Culture: Life and Education in Puerto Rico.*

During the 1960s, Brameld hit his stride with books like

*Education for the Emerging Age: Newer Ends and Stronger Means, Education as Power, The Use of Explosive Ideas in Education,* and *Japan: Culture, Education and Change in Two Communities.* A series of lectures originally delivered in Korea and Japan, *Education as Power* focused on critical contemporary issues in education. Two chapters, one on "Values: Educator's Most Neglected Problem" and the other on "World Civilisation: The Galvanizing Purpose of Public Education", were particularly timely and provocative. One of Brameld's most influential books, *Education as Power* has been translated into Korean, Japanese, Spanish and Portuguese.

In the 1970s, Brameld analyzed four major philosophies of education in *Patterns of Educational Philosophy: Divergence and Convergence in Culturological Perspective.* In his discussion of reconstructionism, one of the four, he explored the historic contribution of utopian thought as well as normative designs for a reconstructed society. He admitted that reconstructionism borrowed much from other philosophies, particularly pragmatism and progressivism, but also found fault with progressivists:

"Too often … they soft-pedal, even circumvent, the impact of cultural forces upon the individual; only rarely do we find them providing incisive analyses of class structures and cleavages or of the phenomena of mass believers."[6]

Reconstructionism is, most of all, a crisis philosophy which aknowledges the perilous nature of life in a world saturated with weapons of nuclear warfare. It is a philosophy of values, ends and purposes which goads each of us to find intelligent solutions to critical problems confronting humankind. Brameld introduces concepts like "defensible partiality" which suggests a search for answers to human problems by exploring alternative approaches and then defending the partialities which emerge from a dialectic of opposition. "Social-self-realization" becomes the supreme value: "It is a dynamic fusion of economic, political, educational, and personal goals," Brameld argues, "as well as of scientific, esthetic, and religious goals — all to be sought, interwoven, and achieved."[7] Educationally, social-self-realization is seen both as means and end: a process which encourages individual and group learning in democratic environments and a goal of education for world citizenship. Stressing the democratic value orientation of reconstructionism, Brameld maintains that "world civilization is the great magnetic purpose which education requires today."[8]

In the mid-1980s, considerable attention is being directed to improving the preparation of teachers in the United States.[9] Brameld has been concerned with teacher preparation and the quality of teachers all of his professional life. In the early 1970s, he shared the first draft of a book called *The Teacher As World Citizen* (discussed

above) with students in a summer course at the University of Vermont. Appropriately, this university, the alma mater of John Dewey, several years later awarded Brameld a honorary degree.

Though Brameld embraces the world as his home, he has shown special interest in Japan where in the 1960s he was Fulbright Research Scholar at Shikoku Christian College. His deep affection for Japan has never waned. Several Japanese assistants helped him in his research in two communities, one a fishing village and the other a segregated community which suffered from considerable discrimination. Midori Matsuyama, one of these assistants, worked with Brameld on his major book on Japan and some years later they were married.

In the late sixties, Ted Brameld's former doctoral students and others inspired by his ideas founded an organisation centering on reconstructionist principles. The Society for Educational Reconstruction (SER) published a journal *Cutting Edge* and continues with a newsletter called *SER in Action.* Many conferences on educational and political issues have been sponsored or co-sponsored by SER over the years. To honor Brameld, SER established the Theodore Brameld Lecture series on education and social change.

An impressive scholar who demanded much of himself for a half century, Ted Brameld also demanded much from his students. As a beginning student in a master's of education programme in the foundations of education at Boston University, I remember well my first course with him, "Cultural Foundations of Education". Like others in the class, I felt overwhelmed by the complexity of the issues and especially the difficulty of the text he had written himself. But I also recall with great pleasure his drawing upon Japanese education and culture to illustrate points or define concepts. He had just returned from a sabbatical in Japan and the glow of that expprience permeated his teaching. As he always did in his courses, Ted required group projects which integrated academic and experiential learning. I found this distinguished scholar and tough teacher was also a warm human being.

It should not have surprised me as a graduate student to see Ted Brameld at an early anti-Vietnam war rally in New York. After all, Ted always argued that philosophers of education must act on their beliefs. Seeing Ted there, however, was both enlightening and inspiring since I had seldom come across an activist professor. Later, I learned about Ted's courage when he refused to be intimidated by Senator Joseph McCarthy's anti-communism. Here was a teacher, I found, who held high intellectual standards for himself and others, but also dared to speak out forcefully and become immersed in the political struggles of his time.

Of course, Ted was not always easy to get along with, nor did we always agree. Ted could be quite stubborn and

ong-willed at times. Yet, as a teacher he always respected
students as fellow learners in a common effort to make
se of the world. He welcomed opposing viewpoints
d provoked others to argue with him, but naturally he
ed it when they found agreement with his position.
During several summer weekends in the late 1970s,
ardscrabble", Brameld's country home in New Hamp-
ire, was home to "Hardscrabble Seminars" sponsored
the Society for Educational Reconstruction. Gathered
der a large striped tent on a terrace just below Ted's red
pboard house, participants hotly debated urgent
oblems confronting education and society while child-
n played blithely nearby. But time was always set aside,
, for swimming in the cold brook Ted had dammed
me years earlier, playing volleyball on the sloping lawn
taking a refreshing walk through the surrounding
ods. In the early nineteen eighties Ted and Midori
oved to Hawaii where the climate was more agreeable.
Shortly before his retirement, Brameld was asked to
liver the Boston University Lecture for 1968-69. Entitled
mperatives for a Future-Centered Education", he called
r a shift away from traditional investigations of the past
d present to the future and its vast potential. Human
ings, he affirmed, have the capacity to direct and shape
e course of their evolutionary future. They "*can* achieve
international order strong enough and democratic
ough to eliminate war" he claimed; they "*can* commit
emselves to individual as well as cooperative life-affirm-
g values," he asserted.[10] At the conclusion of his lecture,
rameld argued that a future-centred education can and

must fulfil an urgent prophecy, a prophecy which seems to
encapsulate Brameld's lifetime of scholarship and teach-
ing: "This is the prophecy of a converging, peace-main-
taining, yet ever evolving and adventuring community of
mankind."[11]

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# Shared responsibility and reparation

ntony Weaver

hose familiar with the work of Danilo Dolci will know
at his essentially educational projects in Sicily are based
n the twin notions of involvement with the *environment* —
oth in personal relationships and the physical world —
nd with the promotion of *creativity*.
These notions had also been expounded by Martin
uber, remarkably enough at the WEF Conference at
eidelberg in 1925, as the *instinct for communion* and the
stinct for origination.
Moreover, in India, they were exemplified by Gandhi in
is starting point from the social conditions, not merely in
he practice of agriculture and crafts such as spinning, but
rom the strength that is derived from the solidarity and
riendship with our fellows in the process of making
hanges. On the other hand Tagore, at Sanitiketan near
alcutta, complemented the work of Gandhi in showing
hat the arts in all their forms (drama, dance, painting as

well as crafts) are vital human needs.
There is room, too, to amplify the argument of Gene
Sharp that the adoption of a non-violent ethic will follow
from the practice of non-violent techniques. That is per-
fectly true. But there is nothing to stop us from working
from both ends at once, with children and in our own lives.
The question is how can people be disposed to take up
non-violence in the first place?
In this paper I shall concentrate only on the community
aspect. And draw from experience of the rationale of
shared responsibility and of the process of reparation with
delinquent and emotionally disturbed children whose
bullying and aggression, stealing and destructiveness
amount to child's play when compared with the adult
world — in the hope that implications can be drawn by
people from other countries.
In England in World War II the country was faced with

the task of caring for children who had been evacuated from the big cities in order to escape the bombing. The disruption brought to light, or in some cases caused, severe personal and family problems. Thus teachers and social workers began to run hostels for "unbilletable evacuees" who, later on under the 1944 Education Act, were designated maladjusted. The leading figures of this movement were David Wills, Otto Shaw and Barbara Dockar-Drysdale, all somewhat influenced no doubt by Slavson, Bettelheim and D. W. Winnicott.

This movement can be distinguished by its concept and practice of *shared responsibility* as a development from self-government which was pioneered by Homer Lane at the Ford Republic, Detroit 1908, and afterwards at the Little Commonwealth, at a farm in Dorset, England, to which he was appointed in 1913. Lane's greatest protegé was A. S. Neill who could hardly open his mouth without mentioning him (and by whom he was analysed). Curiously enough Neill's own school, Summerhill in Suffolk, seems to be better known in the US than the work of Lane who, with Wilhelm Reich, inspired Neill.

Under a system of shared responsibility one of the important things to do is to delineate the areas of concern. A survey of all the special schools and hostels in England, carried out by the writer, showed that the most common areas, in order of frequency, were:

Stealing
Bullying
Destructiveness
Out-of-class activities
Parties
Bedroom routines
Team games
Housework
Diet
Curriculum
Meal routines
Finance
Wandering
School attendance

Thus it can be seen that stealing, bullying and destructiveness, which are matters that involve problems of interaction of pupils upon each other, are the areas of greatest concern. But school attendance (or truanting) and wandering, which do not have these implications, but which may represent just as severe educational or psychological disturbances, are the areas least dealt with.

What is to be done about these matters, and by whom? By a single adult authority; or by the children's own peers meeting with the grown-ups at regular intervals, once a day or once a week?

In different regimes the children may act only in an advisory capacity, or they may be brought in legislatively to make the rules, or they may take part judicially in helping to decide in particular cases on what should be done.

The same survey showed that the establishment where there was a system of shared responsibility used sanctions against stealing and destructiveness in the following order of frequency:

A.
The giving of opportunity to make reparation
Reliance on planned environmental therapy
Engagement in creative activities
Turning of a blind eye by adults to what is considered to be a necessary stage of development
Psychotherapy

B.
Work to pay off debt
Exclusion from group (e.g. swimming expeditions)
Fining

C.
Hard physical exercise (e.g. a "defaulter")
Detention
Caning

It is to be noted that the sanctions are of different kinds and have been divided into three groups, A, B and C.
A. Some of them are primarily concerned with the welfare of the individual rather than of the group of which he or she is a member, and contain no element of retribution. These are classified as *curative*.
C. At the other end of the scale are the sanctions which are essentially distasteful and unpleasant to the recipient, and which may induce fear. Hard physical exercise, detention or caning are therefore understood as *retributive*.
B. The remaining three may be regarded somewhere between curative and retributive in invention. Work to pay off debt and exclusion from a group activity may be classed as *consequential* sanctions in the sense that they are intended to make the child take the consequences of his or her actions in such a way that it is of benefit personally and to the other members of the group. Fining could be classed as either consequential or retributive according to what use is made of money collected.

In the "shared responsibility establishments" the five curative sanctions score the five highest places, whereas the retributive ones take the lowest, in terms of frequency for the particular offence.

An example of a consequential sanction is one that occurred when "the meeting" decided that nothing should be done about the windows that 3 boys had smashed in an orgy of destruction in their own bedroom. Time and money were not available to mend them. Winter was coming on and the next day it began to snow. Very soon these 3 begged to help mend the windows, and said they would see to it that none were broken elsewhere in the house.

This story is reminiscent of August Aichhorn working with an aggressive group of what he termed "wayward youth" in Vienna in the early 1920s. Furthermore he demonstrated that a child's transference need not be dealt with by, nor exclusively projected upon, the psychotherapist; but that other members of the staff, in certain cases more suitable personally, are capable of handling this, given guidance. Thus this responsibility is shared between the adults.

## Reparation and Suffering:

It has perhaps not passed notice that "opportunity to make reparation" is the sanction that scores highest of all. A reciprocal relationship may be regained, or, by those who have been very severely damaged in infancy, gained for the first time, through the reparation of damage and vengeful action. A child may need to go through a phase of damaging and destructiveness, so that other developments may take place, that is to say in order to provide himself or herself with opportunities for reparation — in actual fact or symbolically.

A tale comes from a London school of a girl who had been exceptionally unco-operative, obstreporous and interfering. At the end of the day the staff found the table in their room bedecked with flowers. Nothing was said on either side, but the girl knew that the staff knew that she had tried to make amends. This knowledge reduced both her guilt and their suppressed hostility. It is a moot point whether anything could have been improved by verbalising or interpreting the event. The teachers took the view that the action itself was sufficient: that a movement in the girl's emotions had occurred; that in Koestler's phrase this had been a bisociative act, linking her conscious with her unconscious feelings. Such movement of course is one of the objectives of psychotherapy, and takes place in the process of creating too. Punishment, in the ordinary sense, would tend to hinder this, and so might arbitrary demands for orderliness or the apparant claims of justice, which many groups of children do not care about.

Some workers have evolved ways of handling disturbed children by non-violent means that show affinities with the processes of satyagraha based on truth and suffering (or truth and love). Here the principle is that actual or symbolic reparation should be made *by* those who have suffered, or have a grievance, *to* those who have inflicted it. For, when appeals to reason have failed, suffering acts as a kind of shock treatment which enlarges, or alters the field of vision. This is not to force reparation upon another — which would be tantamount to punishment — but to exemplify the making of atonement and thereby to cause a shift in the tension of emotions and, perhaps, to reveal a new view of a situation. In the usual operation of violent conflict, suffering is expected; the immediate objective is to inflict rather than to endure it.

There would seem to be a need for further experimentation in the application of the methods of satyagraha to work with disturbed children, and vice versa. The long-suffering of the grown-ups can be seen to be making up for those who were hostile and lacking in charity in the child's early years; and the offerings of teachers in the form of knowledge, skills and pleasurable activities can be regarded as acts of reparation to make amends for the raw deals from which the children suffered in the past.

Some people claim that one of the values of camping is that adults and children share together the ardours, excitement and discomfort of battling with the elements. One school has reported that it has been customary for a member of staff to accompany a child, or a group of boys and girls on a long walk of a dozen miles after they had committed an offence: the physical exertion caused a kind of suffering — could that be punishment, since all shared in it? — and from this itself a comradeliness grew.

## Conclusion

It must not be thought that shared responsibility is advocated as a particularly efficient way of running a community. For the grown-ups, many of the same problems arise year after year. But it has value as a means of therapy and in learning to see another's point of view. Frequently, then, the penny drops so that insight is gained into one's own behaviour.

Morality in this way is *discovered*, by what may be one of the best learning methods.

Systems of shared responsibility have been used successfully with young children, with teenagers, and with young men in their early 20s. By grappling with real problems they not merely perceive contradictions, but begin to shed automatic revengeful anti-authority attitudes, which come to be seen as projections from their inner selves.

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Antony Weaver, ex-lecturer in education and art therapy at University of London, Goldsmiths' College. Initially a teacher in schools in England and France, he became warden of a non-punitive residential clinic for delinquent children. C.O. in WW2. Sometime chairman of Direct Action Committee. Now runs study groups and NV training. Editor *The New Era*, 1971–81.

# Quality in educational communities — a WEF project

James Hemming

The World Educational Fellowship is currently engaged upon an enquiry into an elusive, but vitally important, aspect of educational experience — the quality of life which the school, or other educational community, offers to its participants. Because it is difficult to assess, this area has been largely neglected. Consequently, we do urgently need something more specific to go on in organizing the educational process than such generalized phrases as 'a good climate' or 'a good school ethos'. The present enquiry is directed into more detailed principles.

The approach to discovering what are the common principles underlying exceptional school, or other, communities, has to be ethological rather than statistical. That is to say, it is about observing the good closely, not about contrasting school with school on the basis of some preconceived set of virtues, using questionnaires or some other standardized procedure. The best way to find out how something subtle is achieved is to select a recognized example of what we are seeking and then to study it closely. This is precisely what the WEF project is concerned to do.

The programme of action falls into five phases. *First*, a section involved in the study has to use its resources of knowledgeable personnel to *select* one or more educational establishments in its area that are recognized as exceptional for the vitality, liveliness, purposeful vigour and happiness that they manifest in their way of life.

The *second* phase is for Section personnel to *explore* the selected school or schools. This involves asking those who are running the school how they account for their success, on the simple principle that the best way to find out how something is done is to inquire from someone who has done it. Further information can be acquired by observing the school in action, obtaining views of pupils, teachers and parents upon how they experience the school, and in other ways felt to be appropriate. It should be noted at this point that, whereas schools naturally resent outsiders prying into their affairs, they are notably cooperative in assisting genuine investigators who are seeking to learn from them.

The *third* phase involves *discussing* within the Section the findings from phase two, arriving at a set of principles that seem to underlie the schools' exceptional quality of community life, and writing up the whole enquiry at a length suitable for making one chapter of a book on the project — say 4,000 to 6,000 words.

The *fourth* phase is planned to take the form of a *residential seminar* at which representatives from participating Sections will meet together to compare and discuss their findings and, if possible, arrive at a consensus of the principles involved. Finally, the whole enquiry will be *written up* in book form, with opening and concluding chapters by the editor, under some such title as *Exceptional Educational Communities*.

It is hoped that Unesco will include this project in its programme of projects arising from the 1985 Year of Youth. An application has been made for this. However, should this not materialize — and the pressure on Unesco is inevitably heavy — the project might well find alternative backing, even if in a somewhat modified form, as by, for example, combining the seminar with one of WEF's International Conferences. But an independent seminar is obviously to be preferred.

So far, six Sections have offered themselves as participants. This is adequate for the enquiry, but, as the original plan was for up to eight Sections, there is still room for others to participate if they would like to do so. Sections interested should write to that effect to Rosemary Crommelin, The General Secretary of WEF, 33 Kinnaird Avenue, London, W4 3SH, England.

# Forthcoming conferences

**Creating the Conditions for Peace Through Education**
WEF(GB) Conference. On: May 4. At: Quakers International Centre, London. Details: Tony Weaver, 1 St Barnabas Villas, London, SW8 2EH. Phone (01) 720 4241.

**Environmental Education and World Studies — the global dimension in education**
At: Peak National Park Study Centre, Derbyshire, UK. On: September 20—22. Details: Stephen Sterling, School of Education, University of Reading, UK. Phone (0734) 875234 ext.218.

**Development Education: Keeping pace with the changing world in contemporary classroom practice**
At: University of Nottingham, UK. On: September 27–29. Details: CWDE, 128 Buckingham Palace Road, London, SW1W 9SH, UK. Phone (01) 730 8332.

**rion Brown** writes from the United Nations in New York: WEF and other NGOs are sponsoring extensive and highly ied programmes in support of the celebration of the 40th anniversary of the UN in 1985. These include exhibits of pictures and ters, drama, music, displays of woodwork and sculpture. Celetions of the 40th anniversary are often combined with commorative events for the *International Year for Youth (ITY) 1985* I for the *Year for Peace 1986.*

## ited Nations at Forty

*ne excerpts from a statement by the United Nations Secretary-neral, Javier Perez de Cuellar, on his hopes for the 40th anniversary brations:*

First of all, I believe that nothing could be more valuable for peace of the world than a firm recommitment by all Member tes to their obligations under the UN Charter and its damental purposes. This recommitment needs to be exssed not so much through ceremony and in words as in licies and actions.

Second, I believe that it would be appropriate for every ember State to take a searching look at the impact of the United tions and of its work on international life. This should include objective assessment of the benefits, tangible and intangible, ich have flowed to every Member State, as perceived in the rspective not of narrow short-term interests but of the entire man community and its evolution. It will also undoubtedly ean an examination of the weaknesses and shortcomings of the ganization and their cause or causes. [Ed.: See article by ancis West above.]

Third, the anniversary will provide a much-needed portunity to give people of the world a truthful account of hat the United Nations can and cannot do, of its successes and lures, of its means and limitations, of its dreams and realities. ring my travels in many countries, I am often struck by the low vel of knowledge, prevalent among the people, about the nited Nations at the very time when a much better awareness is indispensable. May I express the hope that 1985 will witness e beginning of a serious educative effort to foster world -wide formation about the United Nations and that Governments, the edia and educators will play an important role in this enavour.

Fourth, I am sure that future historians will consider the estabshment and development of the United Nations system of ecialized agencies and world programmes since 1945 as a most markable achievement of the international community during e second half of the twentieth century. What is involved in this ocess might well be the transformation of a community of ations into an international society, equipped with instrumentities for the performance of essential global functions and the tainment of substantial benefits for all humanity, including its ost-needed members, through the joint actions of Governents.

Finally, it seems to me right and proper that the world comunity should speak out frankly and with a full sense of sponsibility towards the entire human family and its planetary ome, about the shortcomings of Member States and of this

Organization to fulfil such vital purposes as the consolidation of peace and security, disarmament, economic development and the promotion of human rights.

**Unesco/UNEP Environmental Education (EE) Programme**

An outcome of the 1972 UN Stockholm Conference on the Human Environment was the creation of the UN Environment Programme (UNEP), headquarters in Nairobi.

In 1975 Unesco cooperated with UNEP in launching a much needed project in EE in a series of three conferences: the first, to establish "the state of the art"; the second for networking development; the third, for synthesis, implementation and establishment of the EE programme. At this concluding conference in 1977, Madhuri Shah (WEF International President) represented the government of India and was elected to chair the International EE Commission.

The fourth phase of the project — for the biennium 1984–85 — is "The Human Environment and Terrestrial Marine Resources". Priority is being given in this phase to the development of university teaching, technical and vocational training, and out-of-school education. EE for educational planners is also being initiated.

These activities are to be implemented in cooperation with agencies and programmes of the UN system and with appropriate intergovernmental and *non-governmental organisations.* Do we have WEF members ready to carry forward in this project the lead given by Madhuri Shah?

# Reviews

*Peace Through Education: The Contribution of the Council for Education on World Citizenship* by Derek Heater.
Lewes. The Falmer Press. 1984. £14.99 (cloth only).

With an attractive dustcover and a well-organised text, this book discharges admirably its function of describing the contribution of a British voluntary organisation to the cause of peace through education. Chapter 1 (The Setting) paints a vivid picture of the context, political and pedagogical, in which this topic began to emerge as a school subject. Chapters 2, 3 and 4 are devoted to a survey of the origins of the CEWC, its relations with the UN and UNESCO, its administration and finances. Chapter 5 describes CEWC's multifarious activities, while Chapter 6 suggests some thought-provoking conclusions.

There were thirty-two Christmas Conferences for Secondary school pupils between 1944 and 1975 and forty Annual Conferences between 1944 and 1983 — on a wide range of subjects, both national and international. For many of Britain's twentieth century boys and girls this was the opening of a window on the world from their previous insularity. They were encouraged to consider "the conditions which make general belief in the obsolescence of war rational and even necessary" (Quincy Wright: *A Study of War*). They were stimulated to undertake "a whole programme of work designed to set ordinary minds working on world problems" (*Half Our Future* — HMSO 1963). These two extracts, quoted by Derek Heater, are themselves enough to rub in the truth that education at any time, more especially in dealing with world affairs, must both supply accurate information and dare to shape attitudes. Teaching without a point of view is as barren as teaching with bias is pernicious.

On pages 173 and 181 there is a good discussion of the delicate relationship between genuine patriotism and world loyalty, the former only possible with a supranational vision, the latter doomed to sterility unless rooted in love of the homeland. As the author remarks, "Commitment in philosophy and objectivity in presentation is not a comfortable combination" (p.181) but CEWC can properly claim to be striving for it.

At a time when — extraordinary as it may seem — the acceptance of peace studies in school is being questioned, this book serves as a useful reminder of how rapidly heresy can become orthodoxy. For in its earlier days some 'Establishment' eyebrows were raised at CEWC (see p.56) — now it receives a government grant!

On the whole the author has avoided making the history of an organisation boring, though two minor complaints are perhaps justifiable, one is the high price of the book, and the other is the undue amount of factual detail the chapters on finance and administration. Both must militate against a wide readership, which is a pity, f Derek Heater has the root of the matter in him. That why his book must be recommended reading not only f professional educationists but for any who still believe th there is a promised land of survival for mankind if on it can read the signposts to it correctly. A perusal of *Pea Through Education* suggests there are three of them political, economic and spiritual. The first runs as follow genuine patriotism is only possible to-day if based o supra-national loyalty, i.e. the abrogation of national sove eignty. The second runs: a solution of global food an population problems demands priority expenditure of th world's wealth on this over all other claims. The thir means the recognition by at least a creative minority mankind of its shared values. These laws underlie the fo lowing declaration of the CEWC constitution of 1939 quoted in p.174: "The Council shall teach the principles freedom and justice, cooperation and good faith as th foundations of the good society, both in the home an school and in the state ...".

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*Curriculum Opportunities in a Multicultural Society*
by Alma Craft and Geoff Bardell (eds)
London. Harper & Row. 1984. 231pp. ISBN 0 06 318285 8
*Ethnic Minorities and Education* by Robert Jeffcoate
London. Harper & Row. 1984. 186pp. ISBN 0 06 318284 X

There is one particular brief paragraph in these two books which jumps off the page. It is about a single tiny moment in the day-to-day life of a single teacher: "I once dropped a pile of carefully sequenced papers which flew about and landed in random order, and I was heard, in front of the class, to utter a mild curse. 'Tut! Tut!' exclaimed Bola. 'You're an RE teacher!' — 'So what?' retorted Ziggy. 'She's got as much right to swear as anyone else.'"

The RE teacher, Angela Wood, builds an essay about philosophies and approaches in religious education from that tiny episode. "Ziggy and Bola," she says, "represented two ideologies, and they enacted a tension at the heart of the subject and in the teacher's role: a tension between the cognitive and affective, academic study and moral application, ideas of the mind and values of the heart ..."

ngela Wood's essay is printed in *Curriculum* *ortunities in a Multicultural Society*, and is a model of d writing about education: it is about very fundamental retical questions and controversies, but is also solidly obviously rooted in the everyday world of the class- m teacher, a world in which — amongst other things — best laid plans go awry, teachers know themselves to ersons as well as professionals, and pupils are by turns fronting and supportive.

Iost of the other essays in the same book are by ctising teachers, and all are very close to the secondary ool classroom. The editors are to be warmly thanked congratulated for choosing and commissioning class- m teachers to write the book, not academics. Few of the er essays refer to the everyday classroom as concretely ne essay on religious education, but all are about practi- ties of curriculum planning and syllabus design, and all ude confidence-building suggestions and recommend- ns about useful resources and materials. Each is about pecific academic subject in secondary schools.

The essay on music, by Jack Dobbs and Frances Shep- d, is particularly fascinating: ". . . let us encourage our ils to experience the rhythms of their own bodies . . . ey will discover the rhythm within themselves through vement as individuals, and in interaction with each er, and through the extension of their bodies into ious types of percussion instruments including, per- s, African drums. After experiencing rhythm at this sonal level they are better equipped to use their own npositions . . .". Other essays of special interest include e one on Home Economics by Sue Oliver, Biology by chael Vance, and Social Sciences by Angela Mukhopad- ay. Every essay in the book is worth careful reading by e subject specialists for whom it is intended, and the ok as a whole is likely to be useful to every secondary ool head.

By and large, however, the essays are all think-pieces — ey make proposals, suggestions and recommendations her than provide case-study descriptions of specific ojects, and they make virtually no reference at all to ual processes of decision-making in schools — negotia- n, argument, horse-trading, compromise, opportunism, incidence, anxiety, defensiveness, conservatism, stress. o note these omissions is not necessarily to criticise the ok, but to ask the editors to plan and compile a further e.

Robert Jeffcoate's *Ethnic Minorities and Education* is simi- rly a think-piece. It is about the content of policies in ulticultural education, but does not touch on the stresses d untidiness of policy-making as a political process — either in schools nor in local authorities. There is no ference to institutional inertia and personal frailty, essure and power, lobbying and politicking, unholy and precarious alliances, irreconcilable conflicts of interest; there is no reference — in short — to the art and the craft of the possible.

Jeffcoate has many valuable emphases: the urgent need for proponents of multicultural education to understand the nature and dynamics of class inequality in education, and to be in sympathy and alliance with attempts to reduce class inequality; the need for all teachers to under- stand the concept of indoctrination, and to teach for per- sonal autonomy and rationality; the need to resource schools far more equitably, both between and within local authorities, if ever there is to be genuine equality of oppor- tunity; the need to create greater participation and mutual respect in schools and in classrooms; the need to eschew rhetoric, including rhetoric about racism and anti-racism; the need to resist the view "that multicultural concerns are separate from, instead of part of, a more general concern to promote accurate and rational curricula and sensitive policies for school organisation and administration."

But alas Jeffcoate's book will sadden and disappoint some of his friends, and increase the number of his oppon- ents and critics. One problem is that he appears sometimes to be caricaturing, rather than engaging with, those with whom he disagrees. "I do not know," he says, "why anti- racists are so distrustful of democracy . . .". He is also very vague about the objects of his criticism, referring to us as radicals, Marxists, anti-racists, etc., but seldom naming us or arguing in precise detail against us. Another problem is that very few of the other authors whom he implicitly or explicitly commends are members of minority ethnic groups, and on the contrary that many of the endeavours which he criticises or denounces are led, influenced or inspired by ethnic minority people. It is ironic and sad that a book propounding the values of equality and integration in a multi-racial society should itself be a white book, not a pluralist and generous one.

The book's striking bravery, however, (Rob seems so awesomely indifferent to his own personal popularity or unpopularity), and its unreasonable and exasperating con- tinual emphasis on rationality, and its frequent debunking of various current simplicities and exaggerations, and its unpredictable inclusion from time to time of private reflections and reminiscences — these are reasons why the book should be read, particularly by those of us who find our work misunderstood or criticised within it.

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*The Arts: A Way of Knowing* by Malcolm Ross (ed.)
Curriculum Issues in Arts Education. Vol. 4.
Oxford. Pergamon Press. 1983. £12.00 hardback.
ISBN 0 08 0301800.

This title is the fourth in a series of published conference papers, from Pergamon Press, edited by Malcolm Ross. In each of the last four years, a focussed arts education conference has pursued the general theme "Curriculum Issues in Arts Education", because of the need, as Ross states, for arts teachers to "find common cause, discover their common interest and express themselves as far as possible in a common language". Certainly this intention will find support from arts educators worldwide, where this purpose is shared, and for whom this series will be welcomed, coming, as it does, after the discontinuation of the Aspin Conference series in the USA, (victim of the economic crisis and arts icing mentality).

The papers comprise five in the English philosophical arts education "tradition" and four empirical reports. The centre piece is the paper of L. A. Reid on the nature of aesthetic knowledge in the arts. He continues the welcome and crucial theorising for the arts as a discipline, that artistic thinking is a holistic act, which amalgamates thinking, feeling and making, performing and appreciating, rejecting the Hirstian view that we should confine our study of artistic knowledge to a form of propositional logic. This approach can only lead to an explanation of certain objective aspects of the experience, and presupposes a form of intentionality prior to such knowing which denies the essential character of artistic embodiment — knowing and growing in interaction. While Professor Reid rests his arm, what is needed is a group of empiricists to demonstrate these processes in the artistic activities of students, across the art forms.

Heyfron seeks to deal with the dualism of mind-object, or objectivity-subjectivity, by proposing that art can be understood when those with shared prior understandings of art can arrive at agreements about artistic meanings, because they share the feeling and language of the art form. This makes consensual validation a matter of expert judgement, and doesn't deal with the educational problems of context or taste patterns as they affect entry to artistic experience in school arts. Mary Warnock again works on the important question of the nature of human imagination and its importance. In identifying imagination as freedom and power, as both normative and going beyond the known, she nevertheless, without establishing a definitive description, pushes us forward in this relatively untended field of educational consideration. Carl's paper similarly, suggests the urgent need for concerted attention to the educational understanding of the nature of imagination, which might become the subject of further conferences.

The research section opens with a study by Eysenck which he seeks to find evidence of a possibility that agreements about artistic judgement can be found experts and non experts suggesting that object measurement of good taste may be possible. The sample was cross cultural (carried out in four countries) and interpreted as meaning that aesthetic sensitivity is no result of training or cultural conditioning. A paper by Hargraves tries to deal with the importance of the teacher and his enthusiasm as a role model in introducing students artistic performance, without dealing with the problems contextual diversity. Painter sketches an interesting approach to the content and meanings of the art found people's homes, a research which may well get us in better understanding of the home-school discontinui Ross and Pearson close the edition with a revisitation unused data from the Arts and Adolescent study (196 72). What is valuable is the attempt, through scrutiny interview responses to imaginative stimuli, to characteri the nature of imaginative thinking through its processe Hopefully this points us in the direction of their futu activity. The series as a whole has been valuable to ar educators, and needs to be directed into coordinate research and theorising, to allow the arts education com munity to proceed in self selecting encounter wit identified gaps in our understanding.

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*Alternative Educational Futures*
by Harber C., Meighan R., and Roberts R.
London. Holt, Rinehart & Winston. 1984. 180pp.

This interesting little book tries hard to be something which it is not. The title, which derives from a symposium at the University of Birmingham in 1983, indicates only a marginally realised intention: the book is less about alternative educational futures than about present-day issues and ideas which have forward-looking implications The difference is crucial. Yet this is a stimulating work and I have no hesitation in recommending it. Most of the fourteen contributors have produced lively, accessible, pieces providing abundant food for thought.

Ted Wragg kicks off with a bid for various reforms consequent upon the "knowledge explosion", rising unemployment, leisure, etc. While his grasp of such issues is not profound, his shrewd grasp of pedagogic matters comes over clearly. He favours an open-ended, multidimensional curriculum, community and life-long education, an

phasis on teamwork and generalists with specialised
[sk]ls. Hemming writes well on the "confidence-building
[cur]riculum", regretting the experience of failure induced
[by] examinations. He advocates attention to basic skills,
[pup]il orientation, creative/expressive activity, health edu-
[cati]on and independent study. However, he is stronger on
[the] pathologies of schooling than in grasping what might
[be] meant by the claim that "children need to know where
[the]y are in time and space" (p.20). Predictably, perhaps,
[Ha]rgreaves writes on the comprehensive school and re-
[ma]ins equivocal about whether or not it will ever succeed.
[He] shows that it is indeed difficult to achieve a curriculum
[tha]t is truly "broad, balanced and coherent" and outlines
[pro]posals which include the creation of departments of
[per]sonal and social education.

[H]arber's chapter on political education is one of the best
[in] the book. He argues that schools need not be passive
[fol]lowers of the status quo and outlines ways in which they
[can] foster the development and exercise of political skills.
[Wa]tts shows why the role of the teacher is becoming more
[de]manding, argues the case for abandoning what he calls
[the] "shelter of specialism" and criticises the deficiency
[mo]del of INSET, preferring a wider, re-structuring
[ap]proach. Lynn Davies draws some telling comparisons
[wi]th third world developments, but I found her suggest-
[io]n that "productive activity must . . . be . . . the first aim for
[the] schools of the next century" (p.75) unconvincing.
[R]oberts' excellent piece on psychology provides an
[oth]er necessary reminder that children are not mere
[bu]ndles of traits and reflexes, but makers of meaning. He
[id]entifies major defects in reductionist psychological
[mo]dels. Laura Diamond's look at the notion of state
[su]pported alternative schools is articulate and suggestive,
[bu]t I found it hard to believe that "the community", that
[con]venient shorthand fiction, is either as coherent or
[en]lightened as she implies. The paper by Kitto on de-
[sc]hooling is predictably dismissive of formal schooling
[an]d clearly summarises the "Education Otherwise" view.
[Co]ulter's chapter on Charlotte Mason and the Parents'
[N]ational Education Union seemed to me to be like a cold
[br]eath from the past, banal and platitudinous on the
[ne]eds of a changing society".

[C]arol Stephens' attempt to outline a family counselling
[pr]oject was, for me, the least satisfactory section of the
[bo]ok. Her optimistic conclusion that "families will take
[co]ntrol of their own future" (p.142) stands in direct contra-
[di]ction to the paternalism inherent in "helping" people
[a]djust more happily to repressive social and economic
[co]nditions. By contrast, Meighan's piece on "flexi-
[sc]hooling" outlines a practicable procedure for breaking
[do]wn the polarisation of home/school in favour of negoti-
[at]ed alternatives. Mary Geffen's chapter explores the pros
[an]d cons of educational technology and independent

learning. She clearly shows that widespread packaging of
curriculum materials may undermine the "cultural arche-
type" of the classroom, and that the analysis of media will
be a "major pedagogic skill" (p.158).

Finally, Marten Shipman surveys all the other contribu-
tions. He notes that the costs of reforms are essentially un-
predictable and often fall upon the less well off. He empha-
sises the political dimensions of innovation, noting that
"education is meshed into an advanced division of labour
. . . (and) . . . the rationale of schooling is sorting out"
(p.170-171). Nevertheless, "the reformers have grounds for
hope . . . changes . . . have spread from the margin" (p.167).
So long as people continue to dream, to use political lever-
age, they can make use of widespread dissatisfaction with
education to propose innovations.

To this reviewer, the book clearly illustrates how deeply
embedded education is in the past, to which it looks back
for rationales and inspiration. Equally, the universe of dis-
course of curriculum deliberation lacks even an *elementary*
understanding of the possibility, means and importance of
futures study. Were it otherwise, then well-intentioned
books of this kind would draw *explicitly* on futures pers-
pectives (rather than on received opinion and imported
popularisers of the field), consider the implications of fut-
ures study in education and critically examine develop-
ments in futures education *per se*.[1] The fact that Robert
Dearden, in his foreword, falls into the now-unforgivable
Popperian error of equating futures study with crude pre-
diction, showing how uninformed educators are of a field
which is arguably central to the further development of
their own.

Several contributors to this book hint at the ways that
school curricula *already* interact with the futures dimen-
sion, and I have suggested elsewhere that the very notion
of pedagogy implies future focused meanings and intent-
ions.[2] These connections need to be more widely under-
stood and discussed. Schools facing the 21st century simp-
ly cannot afford to be intellectually or culturally parochial.
They require pedagogically fruitful ways of coming to
grips with the present cultural transition, its dynamics, di-
lemmas and potentials, the range of options and choices it
opens up before us. It is the future, not the past, that com-
prises the proper focus of education. The notion of "temp-
oral poise" is central. Curricula which seek an even-hand-
ed balance between past, present and future provide access
to meanings which are unavailable in past-oriented offer-
ings, allowing pupils to "unlock" their creative potentials.

The schooling/employment dilemma which Shipman
sees as the major block to innovation may well be irresolv-
able within an industrial era epistemology. However, the
latter is now literally falling apart and it is not the job of
schools to retrieve it.[3] An entire new field of options arises
when schools stop trying to rebuild the past and begin to

facilitate the exploration of sustainable futures. The present work is a frail, uncertain, step in this direction. So much more could have been achieved. Thus, as a summary of contemporary issues it is well worth attention. But a book about educational futures it certainly is not.

1 For an in depth study of these issues see Slaughter, R. A. *Critcal Futurism and Curriculum Renewal.* University of Lancaster Ph.D. 1982.
2 See Slaughter, R. A. "Futures in Education". *The New Era.* 64. 3. 1983. pp.66-70.
3 Capra, F. *The Turning Point,* London, 1982, Wildwood House, provides a useful summary. Also Henderson, H. *Creating Alternative Futures,* New York, Berkley, 1978.

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*History in black and white: an analysis of South African school history textbooks* by E. Dean, P. Hartmann, M. Katzen. Paris. Unesco. 1983. 137 pages.

The aims of this sociological study are to examine the way that different ethnic groups are presented in South African school history textbooks in order to assess how far and in what way these texts form part of the legitimation process (p.18), i.e. legitimation of the system of separate development. As such it is part of a larger textbook analysis project which will in due course be extended to other countries.

The explication of aims and methods of textbook analysis in general and the particular methodology followed in the analysis of South African textbooks (chapter 2) is well set out and should be of particular interest to educational researchers.

In the application of the methodology one gets the impression at times that the authors have preconceived ideas about the textbooks and make unwarranted inferences to substantiate these instead of concerning themselves with the end product as such in accordance with their stated intention (p.102). For example: "Cubans are clearly thought to be a particularly undesirable type of non-white" (p.89). Secondly, the credibility of the study suffers as a result of misrepresentations of the present-day South African situation. For example, the impression is given that Christian National Education (CNE) is still very much in force today (pp.24,25). That is not the case. With reference to the so-called trivialization of non-white history it is stated that the coloured person is stereotyped as a "capering, grinning minstrel" (p.56). This inference not only displays a certain ignorance of the South African people but is unsubstantiated and even malicious. Thirdly, an un-

mistakable propagandistic tone can be discerned in t study. This immediately casts doubt on its scientific stat

In view of this the general conclusion that, on the who the view of the past offered by the textbooks is consiste with, and frequently actively supportive of, the continu tion of present racial policies (p.102) will be accepted l some with reservations. The further conclusion that "the is little doubt that the history syllabus is designed part with the intention of cultivating attitudes favourable to tl system of racial inequality" (p.102) is hardly substantiate by the syllabus itself or by the authors' analysis of it (pp.4 47).

Four general hypotheses are formulated to guide tl study. It should not surprise anyone that the first hypo thesis, that textbooks will tend to support the existin political system of their own country; and the second hy pothesis, that dominant groups will be far more favourabl presented than subordinate groups, are confirmec Education, after all, does not take place in a vacuum but imbedded in a particular socio-political and economi context. And textbooks are part of an educational systen Bevan's words may therefore well be applicable, especiall where this study is "... less concerned with the historicz accuracy or pedagogic merit of textbooks" (p.20), namel "I have never regarded politics as the arena of morals; it i the arena of interests". That is a hard fact of life.

From the viewpoint of a textbook as a curriculum docu ment the study clearly demonstrates the importance o the selection and ordering of content and the problem: that this poses specifically in the case of multi-ethni( societies. For this reason this study warrants the seriou: attention of curriculum developers.

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*Families in Australia* by English, B. A. and King, R. J. Sydney. Family Research Unit, University of New South Wales. 1983. 377pp.

It is difficult not to be impressed by the range of information on the Australian family covered in this book supported as it is by over 200 tables. It is based on a survey of over 10,000 households conducted during 1975 under the direction of the Family Research Unit, the University of New South Wales. Subjects dealt with include basic demographic patterns, housing conditions and patterns of tenure, participation in the workforce, income distribution, welfare and health. There are also chapters specifically on the family, examining attitudes towards marriage and

king at sex role differentiation within the family. The research was directed towards "understanding and umenting families at risk, family disruption and family akdown in Australia". It provides powerful evidence ut the negative consequences of family breakdown for dren living in one parent families, particularly those of e mothers, confirming the findings of the Finer Com- tee in Britain on the relation between family problems low income.

nother area of particular interest is the evidence on the tinuing significance of sexual divisions within the fam- The sections that deal with attitudes towards marriage, aspirations of parents for their children's educational occupational achievement and task allocation within household all demonstrate that the vast majority of ilies operate in accordance with traditional notions of le and female roles.

his traditional view is challenged by those women h university qualifications whose lack of support for role differentiation produced the most powerful tionship measured in the study — a small glimmer of e perhaps. But most of the women are shown to be at a advantage in terms of educational achievement, income els and physical and mental health. The report stresses significance of education for gaining entry into the rkforce which it argues is a major mechanism for distri- ing rewards.

Reading this book produces a sensation of returning to debates current within the sociology of the family ten rs ago, before the notions of domestic labour and italist patriarchy transformed views of the family: even bibliography seems to belong to the 70s. Yet it is im- rtant to know what actually happens in families to pport radical critiques and there is evidence that does s here.

There is a good detailed appendix of the principles and ocesses of sampling and methodology. This section is uable for exploring the problems associated with large le surveys. Indeed the book as a whole, although avily dependent on quantitative data is presented and erpreted in a very accessible way.

There is much information here about the relationship he Australian family to many aspects of modern society, rticularly differential access to resources. But the lack of heoretical position within which to locate this debate its any understanding of the way these relations are uctured, perpetuated or transformed.

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*Comprehensive Schooling: a Reader* by S. J. Ball (ed.)
Falmer Press. £16.95 hard £9.45 soft.

This "reader" consists of eleven case studies sand- wiched between two pertinent, though depressing, politic- al analyses. Five studies discuss aspects of pupil experi- ence, perceptions and culture., three are concerned with curriculum and classrooms, and three with teacher experi- ence and perceptions. Although derived from sociological and anthropological research, the book appears to be aimed at a professional and informed lay audience rather than an academic one.

Organizationally it calls into question the purpose and function of a loosely structured collection entitled a "reader". We are told that the book is intended to "inform and contribute to the continuing debate about the form and uture of comprehensive schooling". How it will do this is left rather nebulous. The case studies are nearly alll *based* in comprehensive schools, but some use the comprehens- ive school simply as an arena or site for a discussion of an issue common to a wide range of schools (e.g. Meason and Woods, Yates). This does not devalue their topics nor invalidate their analyses, but it does make it difficult to see them as specifically contributing to the debate aboyt comprehensoveness. Other papers are deliberately concerned to discuss the relationship between a general issue and the particular context of comprehensive schools. Davies, for instance, connects her analysis of gender to class, forms of schooling and claims for equality of oppor- tunity that have been central to discussions of compre- hensive education. Similarly, Ball focusses on the par- ticular problems of divisiveness, competitiveness and ex- amination emphasis engendered by the general problems of falling rolls and cuts in resources, which militate against the comprehensive nature of the schools and maintain bi- partism under one roof. Yet other papers focus on themes that arise directly from the political and educational debate on comprehensive schools, control (Denscombe), mixed ability grouping (Davies and Evans), and the academicisa- tion of the curriculum (Goodson) but they are too limited in scope to provide any adequate analysis of these complex issues.

Overall then, the papers relate with varying degrees of strength to the "debate about comprehensive education", and minimally to each other, in spite of appearing to have been written for this volume (some, however, with *very* close relatives elsewhere). One could dismiss it as deriving more from the imperatives of academic publication than from any perceived need in the market. Nevertheless, the book is more helpful than some collections. Many of the individual papers are interesting. They deal with matters of practical importance as well as theoretical interest, and they benefit from their base in the reality of experience in schools. In the m,ain, the language is clear and accessible,

the exception being the paper by Davies and Evans, where it is florid, sloppy (e.g. "... among the better norm-jobs aimed at teachers...", p.159) and complicated by excessive footnotes. This is a pity, because their analysis of mixed-ability grouping as a complex rather than unitary phenomenon, and their demonstration of its rationale in "systemic and technicist" rather than pedagogic factoprs does reinforce the necessity for examining the reality rather than the rhetoric of educational innovation.

Teachers could use the case studies as bases for reflection on similar problems in their own schools. There is enough detail in some of them to provide some reality of "vicarious experience" without being overwhelmingly diffuse, and the element of analysis in the papers provides a stimulus for comparative critique. On the other hand, although the contributors are clearly sympathetic to comprehensive education, teachers may view the book as simply part of the externalist critique (here academic rather than pouplist) which exposes the schools' dilemmas and shortcomings without providing a theoretical or practical base for further action. Most of the papers stop at the point of analysis, and though inferences for desirable directions can be drawn, they are either highly general or so obviously largely constrained by external forces as to appear impracticable. In his introduction Ball claims that: "If the comprehensive school system has any future that future now lies, more than ever in the hands of those who work in the schools" (p.17). In view of the exposure, in this book, of the massive reality of external constraints, this retreat to a version of "professional autonomy" fails to acknowledge the necessity for those inside the schools to mobilise and work with interested and committed groups outside the schools. This is spelt out by Hunter in the final paragraph of the book. A case study of an attempt to achieve this in action would have contributed more than the limited rhetoric provided in his conclusion.

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*Development, Experience and Curriculum in Primary Education*
by W. A. L. Blyth. London. Croom Helm. 1984.

Blyth's book joins the Croom Helm Teaching 5–13 Series. Its publication reflects the concern by western society, particularly primary teachers, about the nature and content, the philosophy and issues, the implications and practical outcomes of school curricula. Blyth looks at the primary school curriculum based upon his exoperience of England.

In their discrete forms the various approaches which

Blyth discusses and illustrates are neither new nor profound. Each is treated polemically from research, anecdo and experience. Blyth's unique contribution is his "Enabling Curriculum" which entails an emphasis upon development and expoerience in synthesising a primary curriculum. The title expresses precisely the thesis of the book.

The Enabling Curriculum addresses the needs of the contemporary wider curriculum in primary schools. The wider curriculum, both overt and covert, Blyth defines a "... all the planned and intenbded programmes of school, including what is not consciously designed but forms part of the school's ethos and unwritten assumptions" (p.28). He utilises six aspects (arbitrarily but not randomly or hierarchically chosen) to elaborate his thesis for the wider (formal and informal) curriculum. Growth Health and Movement/Communication/Interpretrration of the World/Vision and Imagimation/Feeling, Expression and Appreciation/Values and Attitudes are logically and practically presented as inputs to the wider curriculum. Some refreshing surprises are noted: sex education is favoured; religious education is also supported (it is mandatory in English primary schools); morals education is an integral part of the curriculum.

Teachers requiring a quick answer to their curriculum worries need not read Blyth. To the contrary, thoughtful teachers and school administrators confronted with contemporary curriculum issues would do well to reflect upon Blyth's Enabling Curriculum. For it is essentially a conceptual framework not a nuts and bolts course of study which is left for the practising teacher to compose. Blyth is aware that, "It [the Enabling Curriculum] makes demands certainly, on teachers ..." (p.164) and suggests that it be introduced gradually perhaps one (middle) year level at a time before extension to other year levels of the school.

Blyth's book earns its place on the school's professional library shelf. It does have the potential to provide direction and purpose as it addresses the need for skills acquisition, cognitive development, as well as the need for rational values and attitudes individually determined by pupils.

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# CONTENTS

# THE NEW ERA

W-E-F

**Special Features:
Science, Technology
and the Arts**

# Editorial

apid technological changes have social and cultural fects far beyond the immediate environment of the changes themselves. Thus, genetic engineering and the velopment of surgery make demands on scarce financial sources, require new kinds of social organisation, provoke ethical debates and require new legislation. New jobs e created and old ones discarded. Computer technology its applications, uses, limitations and spread effects — is doubtedly one of the major social issues of our time. hole new sorts of working environments and patterns of nsumer behaviour have been created. Examples abound nce science and technology are dominant forces in con mporary life whose effect cannot be avoided yet choices exist about directions for policies and applications.

These remarks are by way of a preamble to several ticles in this issue which, from different standpoints and varied national settings, take up a theme of particular ncern to the World Education Fellowship. It is necessary r us, who share a concern and responsibility for educa on in the widest sense, to address the educational con quence of these changes, to give thought to the relation ips of scientific and technological change to educational ilosophies and values, and to consider the numerous actical problems that educational institutions are facing light of these changes. In several different, but related ays, contributors to this issue take up the challenge to re ink these matters.

Our traditional view of science is questioned by David urner, who argues for a core curriculum in secondary chool science firmly grounded in social issues and prob ms. The separation of "science" from "society" is, he ggests, unsatisfactory on many counts, not least the fects on student interests and motivation. William Proe iedt is similarly concerned, emphasising the ways in hich scientific, technological, moral and ethical strands contemporary life are intertwined. An education which ils to address these relationships is impoverished and angerous, as is pointed out in sustained defences of umanism and critiques of current educational trends in e USA by Herbert Eisenstein. Yet, as Laurence Miller re inds us, technology is pervasive and, in the case of com uters, presents opportunities for educational progress hich are still only just beginning to be realized despite all e "talking up" of the computer revolution.

These papers, taken together, suggest the need both for greatly improved knowledge and understanding of cience and technology by educators, and for careful ppraisals and studies of social and cultural settings, issues nd concerns. The danger, however, is that we shall be unable or unwilling to focus on the crucial consideration, which is the interrelationships of this broadly defined set of concerns. That requires us to look yet again at the do minance of specialisation in academic life generally, and to eschew the easy option of tinkering with the curriculum, adding here a course on the history of science, and there a discussion of moral issues. Only the reappraisal of the aims, values, general content and pedagogical practice of education will meet these challenges.

It is one of the most disturbing features of many present official policies and debates that this broad critique and re development has been largely abandoned in favour of a narrowly utilitarian, technocratic quest for educational "solutions" to problems in the economic, industrial and commercial spheres. Yet, as Max Timmerman infers in the introductory article, there are fundamentally important levels of meaning and feeling which can be reached only by focusing at the personal level on creative forces and in dividual experience. In this, the last of our series of reports and papers from the 1984 Utrecht Conference of W.E.F., Max Timmerman treats the arts as a domain or arena of human culture and organized experience within which personal growth can occur — for all people, not only the in tellectually sophisticated or the artistically talented. Only when that point is understood and embodied in our educational policies and practices can we feel confident that there is an effective counterbalance to one-sided drives towards technological, scientific, industrial and commercial progress.

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## Keep Britain in Unesco Campaign

A national campaign committee has been formed to put the case to the U.K. government and the public for continued British membership in face of the notice of intention to withdraw. W.E.F. is a Unesco Category B N.G.O. and fully endorses the campaign. Support, in the form of *volunteers* and *donations*, is needed

Please: (1) lobby your MP
        (2) sign the petition
        (3) offer services and cash to:

Keep Britan in Unesco Campaign,
3 Whitehall Court
London SW1A 2EL

# Original Creative Art by Mentally Handicapped People

Max Timmerman

*"The imperfection of nature is the origin of art"*\*

The aim of this article is to give an idea of of the importance of creativity development for mentally handicapped people.

## Origin and cause

Since 1965 articles and books about the phenomena of creativity, creative achievement, creative mental processes, etc. have appeared all over the world. For the greater part these articles (which are very valuable indeed) pertain to the concept of creativity and people in general or creativity and people in particular, and then especially within the world of psychiatry (e.g. creative therapy in the case of neurosis or psychosis).[1]



piet koopmans

Creativity is by many expert researchers rightly connected with behaviour (the deep layers of the inner life). In short: creativity is the ability to form personal existence. This ability to form applies to all human beings. Thus, in this lies the prime importance of the development of creativity for mentally handicapped people.

It was the French psychiatrist Réjà who wrote, as early as 1907, that the works of art of mentally handicapped people in particular gave an impression of the inner creative and artistic processes.[2] As became apparent from later developments, this very important statement led to an increase of artistic products by mentally handicapped people. In addition Réjà discovered that a specific natural character of the image-producing process became visible in the works of mentally handicapped people. They are mainly marked by a fixed nuclear expression of an early formative and intellectual level. On this level it is possible to recognize well-known formative principles, which also occur in children's drawings, with unpractised adults, with so-called primitive people and partly with mentally handicapped people as well.

> At first Piet (aged 64) borrowed his topics for drawings, stencil-plates, etc. from magazines, as for instance a running horse. He then copied the picture in his very own way.
>
> He did this for several years, until I asked him whether he would like to draw without looking at an example. He said he thought he could and would like to try.
>
> The drawings show a greater latitude and the personal creation of form increases. The subjects are still the same, for they form his world of experience, but the personal translation, the depiction of them has a much more individual touch to it and is detached from a photo-realistic world.

> It was the same with Tinie (aged 31) who went through the same process. She copied her pictures from children's colouring books mostly, until the moment when she became confident about her own ability to form. And what an incredibly fascinating world she created.

Therefore, Réjà pointed out, at a very early stage in the art of these people (as with non-mentally handicapped people), the creative developments, just like the specific original artistic views are very clearly expressed.

For non-mentally handicapped people, it can be said that, due to intellectual development, the creative formative process/thinking-process is more and more strongly developed as age increases. With mentally handicapped people, however, this development does not occur in the same way. If this hypothesis holds good, and recent research seems to confirm this, then it will become obvious which special meaning and value the artistic forms of expression and abilities have, or will have, in the lives of mentally handicapped people. It was most of all Prof. Max Kläger in Germany who actualised these suppo-

ions and findings by doing research concerning "origi-
nal creative thinking" (urtümliches Gestaltdenken) among
mentally handicapped people.[3] His suppositions and find-
ings have made an important contribution to achieving
the equality of the mentally handicapped person within
the expressive domain of the pictorial arts.

Kläger states that the mentally handicapped person, de-
spite the intellectual deficiency, but through the available
creative expressive force, is hardly or not at all disad-
vantaged in this. For the mentally handicapped person
this force has a decisive, yes, even irreplaceable part, in
gaining self-understanding and a feeling of self-esteem.
The mentally handicapped person can achieve an entirely
personal figuration, which in origin does not differentiate
from the products of non-mentally handicapped persons,
except by a temporary postponement of stages and, in
comparison with children's drawings, sometimes by
stronger psycho-motor variety. Going even further, the
mentally handicapped person, not being one-sidedly
"normalised" through socialization and education, can be
said to be closer to the origins of artistic-symbolic meaning
than the non-handicapped. So it is in this artistic field in
particular that the mentally handicapped person is equal
to, yes, in some cases can create even more significant
images than the "superior-feeling" fellow-men.

*With a mentally handicapped person who beside his expressive
work also has the ability to describe that work and tell about it,
there is the possibility to put this expressive work to the test and
so make the essence of the expressive thought visible, as is the
case with Cor (a high level resident, aged 30). The written de-
scription sometimes leads to or explains the produced work.*

*For us, as onlookers or attendants, it is a fundamental
means for making a translation and interpretation of the inter-
action between picture, form, substance and meaning.*

*Cor uses a picture-language, forms and meanings, very
much his own. He takes his subjects from daily life, the past
and present. By reliving his subjects as he writes or draws, Cor
effects a derived, personally integrated creation of form. This
creative will is so much a part of his personal environment that
anything he gets his hands on is immediately subordinated to
this personal environment, during which process his creative
ability is constantly developing.*

*Fundamental in Cor's work is the fact that he can fre-
quently and quite extensively express himself through stories,
texts, short reflections, diaries, etc., which in turn enables us to
keep informed about his creative developments.*

Some 10 years ago (we were not yet aware of this more
scientific approach at the time) a changing situation began
to develop within Dutch society. The mentally handi-
capped person was now first of all viewed as a human
being in his manifestation as a special human being: vis-
ible because of his mental (dis)abilities and sometimes
even more visible because of a physical handicap. The
image of the mentally handicapped fellow-man which has
been growing in recent years, is an image produced by the
expressive faculty of the individual person.

Resulting from these developments, "creativity
development" was started at "Sterrenberg" about 9 years
ago. "Sterrenberg" is a public health institution and a
living-community for about 460 mentally handicapped
adults.



cor de jong

For activities during the day this institution has three
centres at its disposal, viz,: a working-centre, exercise-
centre and a creativity and educational centre. This creati-
vity and educational centre organises a large number of
special activities for the residents of the aforementioned
institution. Available are for instance: educational, occupa-
tional and musical activities plus special creativity acti-
vities. Some 150 residents take part in these creativity
activities.

*Starting-points*

Why creativity development? Why creativity activities?
The essence of the development of "creativity" is the pro-
cess of becoming aware of the choice of one's own forms

and values, coupled with personal abilities, needs and experiences and the ability to shape forms.

The starting-point here is the fact that many mentally handicapped residents cannot (or can only to a small degree) give form to their self-realisation in a verbal cognitive way. Therefore the mentally handicapped person has in the first instance to depend on non-verbal ways of expression, whereby the possibilities for expression through pictorial means must first be considered.

The expressive means provide the primary possibilities and moreover stimulate the senses into expressing the inner expressive forces (and thinking-processes).

By letting the mentally handicapped residents take part in the creativity activities it becomes possible for a personal formative process to come about, whereby it is of prime importance that the residents are able to express themselves in complete freedom and can determine their own process and are given the time, means and space to do so.

For this purpose we set up the following working-forms: drawing and painting activities, printing techniques, ceramics, textile arts and wood-work. All of these working-forms are managed by expert attendants in well-equipped rooms. (Naturally we were able to start these activities because we were provided with the necessary financial means.)

After a period of general creativity activities each resident "chose" a particular expressive means (a choice based on personal affinity) for a specific working-form and usually continued to work with this for several years.

The extent to which these suppositions and ideas became reality will become apparent once we start to follow the formative processes in the expressive works of some of the residents. In the original drawings and paintings we can recognize much of what happens or has happened in the life of the mentally handicapped person.

The difficulty here lies in understanding the thoughts or thinking-process of the individual mentally handicapped person, being able to experience the meaning which he or she has given to the pictures or composition of pictures, forms and colours; thus grasping the symbolical meaning.

*Process*

Developmental disorders, especially with reference to incomplete psychical growth, as they occur in mentally handicapped persons, can induce and cause a deviation in the image-producing process, as for instance a very rapid, slow, gradual or almost stagnant expressive faculty. As the development of the expressive thinking-faculty is a process of creating form, the developmental stage cannot be considered as a gauge for determining the degree of mental retardation. For we are talking about a process. And as is characteristic of a mentally handicapped person, a process which will take years.

I have supervised and attended mentally handicapped residents who after years of so-called "arrest" suddenly arrived at a creative principle of their own and went through a certain development in this.

In the process of creativity, i.e. creating forms, *discovery* plays an important part. *Intuition* is a determining factor with regard to decisions made during a creative process. It is an irrational aspect in the creative process.

By intuition we mean an idea coming from within. This irrational aspect, on the ground of which choices are made, recurs in many creative processes of mentally handicapped people. The question as to the why of the choice remains as yet unanswered, but is a "logical" step forward in the creative thinking of the resident, which is connected with the role that expression, the expressing of the inner life, plays.



COR DE JONG - 6-7 - 1981

These are just a few of the examples that we encounter in the artistic creations of mentally handicapped people and which in some cases *may* induce the attendant to try to influence the process.

Understanding of these individual processes leads to the possibility of development by stimulating the artistic creation at the right time and by creating external conditions which are "creatively" stimulating to the mentally handicapped person.

This can be achieved by:

a. the right guiding/supervisory attitude
b. the right means
c. offering the right working-space.

a. The most important fact is that the attendant and the person that is attended accept each other as valuable persons. Without this there can be no question of a

human (equality) process. The mentally handicapped person must feel that, despite his personal way of being at that moment, his personality and the consequent expression of feelings and thoughts are very valuable. For the attendant this means that he must try to establish a feeling of empathy with the mentally handicapped person (experiencing things the way the other person experiences them) and at the same time he must not judge according to his own standards, criteria and values. From this basic attitude it is possible (e.g. through a talk about the person's world of experience) to be supportive of but never determining or even initiating (e.g. by offering a signalized idea) the mentally handicapped person and thus stimulating the creation of form.

Of course we assume the absolute approval of the mentally handicapped person, taking into account that the ever present, most elementary, expressive means must lie within his immediate reach, so that the means, chosen at that particular moment from a feeling of personal affinity, can make a creative process feasible and stimulate it by their appealing nature.

An encouraging, inspiring ambience has an essential influence as well. An environment where there is peace and quiet, time and room for the individual, where neatly arranged means are available and where there is enough light: such an environment will have a positive influence on anyone working there.

*Conclusions*

Beyond any doubt (and I draw from my experiences in the Institution Sterrenberg, The Netherlands, and from the large amount of artistic products made by mentally handicapped people) this expressive, creative process, this development of creativity is essential for mentally handicapped people.

What is absolutely necessary, and what we as non-mentally handicapped persons can offer the mentally handicapped person, is to help put this ability into practice and further its development through an artistic medium (picture-medium).[4]

And moreover, how important and necessary this confrontation is for us, because it enables us to form an idea of the essence, the innerself of the mentally handicapped person.

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3. Kläger, prof. dr. Max. „zur genese bildnerischen Denkens — ein Beitrag zur kunstpädagogischen Grundlagen Forschung". INSEA Publication. 1981.
4. For those who are interested, a "paper" and video-presentation can be made available (mutual arrangement). English and Dutch versions are available. Contact Mr M. Timmerman, Functionary Creativity Development at *Sterrenberg*, Amersfoortseweg 56, 3712 BE Huis ter Heide, The Netherlands.

Max Timmerman is a sculptor and since 1976 has been creativity-development officer at Sterrenberg Institute for mentally handicapped adults.

# Forthcoming Conferences

**Environmental Education and World Studies — the global dimension in education**
At Peak National Park Study Centre, Derbyshire, UK. On: September 20—22. Details: Stephen Sterling, School of Education, University of Reading, UK. Phone (0734) 875234 ext. 218.

**Education and Human Values — with Special Reference to the Environment**
WEF 33rd International Conference. In Bombay, India, December 28, 1986 – January 2, 1987. Details: Section Secretaries.

**Development Education: Keeping pace with the changing world in contemporary classroom practice**
At: University of Nottingham, UK. On: September 27—29. Details: CWDE, 128 Buckingham Palace Road, London SW1W 9SH, UK. Phone (01) 730 8332.

**Educating for a Caring Community — A step Towards Peace**
WEF 34th International Conference. In Adelaide, Australia, August 1988. Details: Section Secretaries.

# Science Education in the Core Curriculum

D. A. Turner

Recent interest in a compulsory core curriculum, a curriculum which represents the basic knowledge which all people in society require, brings attention to an issue which, in one form or another, has been close to the centre of curriculum issues for a long time, i.e. what constitutes the knowledge which is necessary for all pupils.[1] In England and Wales where there is no formal core curriculum it is not unusual for schools to operate an informal core, which requires, among other things, that a pupil studies at least one science related subject.[2] This is one indication that science is seen as important for all pupils.[3] But if science education is seen as being an important component in the education of all, it is important that curriculum developers go beyond the point of looking only at the subject headings to be included in the core curriculum, and address themselves to the additional question of what kind of science is appropriate for all children.[4]

There is almost universal agreement that science and technology have made, and will make, an increasing impact on society in general.[5] But there is little agreement on the form which changes will take. On the one hand technology is seen as leading to the continuous deskilling of jobs, leading to an increased need for specific training, but reducing the need for general education.[6] On the other hand technology is seen as increasing the need for highly skilled manpower, with a broad grasp of scientific principles.[7] But both of these views regard the important relationship between the pupil and future society to be his or her role as a producer in society. Directly or indirectly, the pupil will also be the consumer of technology, either purchasing it directly or controlling it indirectly through public enquiries, parliaments and political pressure groups. For this latter role an understanding of the place of technology in society is as important as an understanding of technology itself.

The view that science education is orientated mainly towards the production of technological progress has been the dominant view in the past. Syllabuses to prepare technicians in science, which organise the principles of science in the way a technician sees them, are the area where we have been most successful. Physics syllabuses deal with light, heat and sound; chemistry syllabuses deal with oxidation and reduction, elements and compounds; biology syllabuses deal with mitotis and meiosis.[8] In each case the information is grouped around categories which are of central importance to the scientist or technologist. A good number of science syllabus reforms have been successful in increasing the interest of science subjects for students without moving outside this basic format.

In spite of considerable success in improving approaches to such syllabuses, and in enriching teaching methods within such syllabuses, a major area of concern has been the ability of such courses to attract enough and suitable candidates.[9] They certainly attract those able students who see their future as being in the pure sciences, but their ability to attract and stimulate less interested students or students who will enter careers in technology and the applied sciences (and these should not necessarily be seen as the same group) has been a matter of serious concern.[10] The issue of attracting students to the applied sciences is one to which I shall return later, but for the moment it should simply be noted that these concerns about enrolment in science courses, reflected in the development of science courses for the less academically motivated pupil or of science related to technology or society, cast serious doubt on whether the present content of science courses is appropriate for all pupils.

The alternative view of science curricula is that, since scientific information forms a major component of many social and political decisions, all pupils will require enough scientific knowledge to form appropriate judgements on social and political issues. Here one can identify a large number of social issues which could be tackled, along with a number of curricular efforts to transmit socially relevant knowledge. There is a wealth of scientific information which relates to genetic inheritance and racial characteristic which ought to form the basis for many social judgements in a multiracial society;[11] technical information in the area of nuclear physics is a prerequisite for understanding not only plans for developing nuclear power stations but also the impact of nuclear weapons on international relations and the stabilising or destabilising effects of particular weapon systems on world peace;[12] environmental conservation presupposes an understanding of a wide range of scientific information.[13]

Certainly, since scientific knowledge can be applied in different ways, these issues may not be absent from the most traditional of syllabuses. After studying nuclear fission, aspects of the application may be studied.[14] But the issue I am trying to draw attention to is that in such a case the organising principle, the centre of concern, is the scientific knowledge. The social concern, if dealt with, is a minor aside. In a thorough-going alternative to present science teaching methods the social concern would be the organising principle, to which scientific knowledge would be brought as appropriate. Currently only environmental

pollution is an issue where this approach has been consistently applied.

In this context it is worth noting that the social issues which I have selected here, issues which are frequently raised in the context of science related syllabuses, are themselves closely related to the central concerns of scientists rather than the central concerns of students. Nuclear physics and high energy particle physics, are prestige physics. Genetic research is prestige biology. Without for one moment wishing to underestimate the importance of understanding nuclear weapons or genetic engineering to all students, there may be other, much more mundane aspects of technology which impinge more directly on the lives of pupils.

Changes of production techniques which involve scientific, and to a greater extent economic principles, which are relatively simple and not highly regarded by academic practitioners, can have a larger impact in the everyday lives of pupils than the more glamorous aspects of "big science". Increasingly production techniques have removed consumers from a position where they can control the technology which they employ. Notices which claim that equipment contains "no user serviceable parts" are becoming increasingly common, and technicians and service engineers seem increasingly less willing, or less able, to adapt prepackaged technology to the requirements of individual consumers.[15] This is the face which technology presents to the average consumer in his or her everyday life. In this context the management of technology is in many cases as important as the actual principles of application.

In the application of scientific principles to production no practising engineer would be wise to disregard the importance of economic considerations. Whether a project is feasible or not will often be decided on economic grounds rather than technological grounds. Even to the extent that the houses we live in are designed to standards of cost effectiveness, the location of kitchens and bathrooms may have more to do with the cost of copper pipe than with the way we choose to live. Separating science from important aspects of its application, particularly economic aspects, is to obscure an understanding of science which is relevant to all pupils.

In criticising schools for a shortcoming, it is perhaps wise to include an observation on the broader social context. The schools are not providing pupils with an understanding of the social and economic circumstances in which technological and scientific decisions are made. But it is unfortunately the case that other agencies, which might be expected to increase our understanding of complex issues in society, are not performing this function either. The press, television, politicians and pressure groups shy away from the evaluation of scientific information in a social context, often preferring instead to reduce their arguments to simple slogans. The social and economic aspects of technological problems need teaching, not from any partisan angle, but so that all citizens can come to informed judgements about the important political decisions they will be called upon to make.[16] If this need is to be satisfied by schools, it cannot be done by tacking small projects onto current science syllabuses. What is required to convey a full understanding to all pupils is a syllabus which is organised around social issues, and which incorporates as much science as is necessary to understand the social issues.

One must expect to pay a price for any innovation, and there are bound to be costs in introducing courses for all pupils which deal with science in its social and economic contexts. But clearly one of the most severe supposed costs of such a reorganisation is in the loss of preparation of specialist scientists and technologists. As has already been noted, current science curricula do prepare students in subject specialities which are appropriate preparation for study in universities and polytechnics. Could we afford to lose the supply of future technologists that are currently prepared in our schools? It is in this context that I believe we have to come back to the issue raised before of attracting suitable candidates to the applied sciences. Why do the most able of our pupils and students prefer not to study engineering and technology?

Young men and women are, and ought to be, severe critics of society. If young people are not critics of society, if they are not inspired with a desire to make the world a better place in one way or another, one of the mainsprings of social improvement is missing. Society depends on this source of renewal. If engineering and technology cannot offer an outlet for that reforming interest, then that is so much the worse for engineering and technology. It would appear that, at present, engineering and technology courses have failed to stimulate the enthusiasm of our most able pupils.

If this analysis is correct, an early scientific training which took into account the social and economic aspects of technology would not only represent a better approximation to science education which was relevant to all, but might also raise the calibre of applicants for technological careers by indicating where idealistic and youthful social judgement could have an impact. Clearly, this is a speculation for which, at present, there is little evidence. To test it would require designing science curricula for schools from a completely fresh start, without any preconceptions as to what scientific content should be included, or what principles should serve to organise that content. Putting aside present content, and organising material around social problems, the curricula would need to be built from scratch. The only thing that can be said with certainty is that this would mean discarding the present orientation

towards the training of specialist academic scientists. This may also mean that those who have been so trained to organise the material along traditional lines, and that means the majority of us who have followed traditional courses in the sciences, would have to make very strenuous efforts to ensure that the view of the traditional academic scientist was not too strongly represented in the new courses.[17]

## References

1  M. Skilbeck, *School-Based Curriculum Development*, London: Harper & Row, 1984, pp. 30—37, summarises the arguments of a number of curriculum theorists who argue along the lines of what should be included in the curriculum.

2  R. Ingle and A. Jennings, *Science in Schools: Which Way Now?*, London: University of London Institute of Education, p. 90.

3  R. Ingle and A. Jennings, *op. cit.*, p. 17, note that the "notion of 'science for all' which is widely accepted in principle (although far from fully realized in practice) goes back to the early years of the century".

4  R. Ingle and A. Jennings, *op. cit.*, is certainly a step in this direction, although the view expressed in the present article comes closer to looking at the integration of the curriculum as advocated by Skilbeck, *op. cit.*, pp. 40—42.

5  A. Etzioni and E. Etzioni, *Social Change*, New York: Basic Books, 1964, pp. 7—9, draw the distinction between those sociologists who see technology as the main source of social change, and those who see "spiritual" or cultural influences as more important. Marx is certainly in the former group, and although Weber is in the latter, he does not rule out an influence of technology. See also pp. 403—405.

6  K. Marx and F. Engels, *Manifesto of the Communist Party*, cited in A. Etzioni and E. Etzioni, *op. cit.*, p. 45. "(The workman) becomes an appendage of the machine, and it is only the most simple, most monotonous, and most easily acquired knack that is required of him."

7  See for example, Sir Richard O'Brien, *Technological Change: The Effects on People at Work*, (1984 E. W. Hancock Paper), London: Institute of Production Engineers, 1984.

8  University of London, *G.C.E. Regulations and Syllabuses*, London: University of London, 1980, pp. 67—73, 100—114, and 483—487.

9  N. J. Entwistle and D. Duckworth, "Choice of Science Courses in Secondary Schools: Trends and Explanations", in *Studies in Science Education*, Vol. 4, 1977, pp. 63—82.

10  N. J. Entwistle and D. Duckworth, *op. cit.*, p. 67, argue that the declining percentage of students following science courses in the sixth form can in part be explained by the increasing proportion of less able students staying on at school, while The Finniston Report, *Engineering Our Future*, London: H.M.S.O., p.80, observes that, "there is concern that the long 'tail' of candidates with relatively poor examination results has depressed the academic centre of gravity of the engineering student population".

11  National Union of Teachers, *Race, Education, Intelligence: A Teachers' Guide to the Facts and the Issues*, London: National Union of Teachers, 1978 summarises the sort of information which is relevant to such social decisions.

12  See for example Radical Statistics Nuclear Disarmament Group, *The Nuclear Numbers Game*, London: Radical Statistics Group, 1982, pp. 17—21, on the destabilising effects of accuracy, lethality, and so on.

13  A. M. Lucas, "Science and Environmental Education: Pious hopes, self praise and disciplinary chauvinism", in *Studies in Science Education*, Vol. 7, 1980, pp. 1—26, not only cites a range of good practice, but also highlights some of the conceptual confusion which is an obstacle to further developments in this field.

14  For example, as in T. B. Akrill, G. A. G. Bennett, and C. J. Miller, *Physics*, London: Edward Arnold, 1979, pp. 266—267.

15  C. A. Reich, *The Greening of America*, London: Penguin, 1972, p. 171.

16  An example of such an approach can be found in *Science in a Social Context*, but it should be noted that the concerns of scientists still dominate the selection and classification of material. It is also clear that it was felt that such an approach could only be adopted at a relatively late stage with complex material, and subsequent revision would indicate that even this material was seen as too hard for use in schools. See K. Green and C. Morphet, *Research and Technology as Economic Activities*, London: Butterworth, 1977, and J. Solomon, *Technology, Invention and Industry*, Oxford: Basil Blackwell and The Association for Science Education, 1983, for examples.

17  D. A. Turner, "Reform and the Physics Curriculum in Britain and the United States", in *Comparative Education Review*, Vol. 28, No. 3, August 1984, pp. 444—453.

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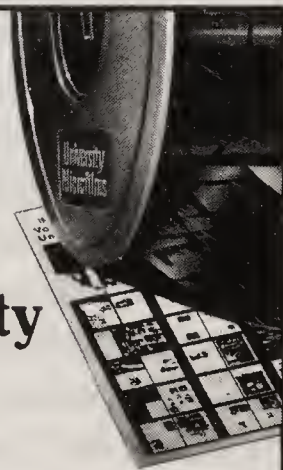
# Science and Technology Placed in Humanistic Perspective

William A. Proefriedt

We are addressing ourselves to rather large questions here. But we need to. If you are a part of the modern world, you are probably at times at least impatient with larger questions like: what is justice, or what sort of education is appropriate in a technological society. In fact it's a part of the technological mind-set, to which we are all heirs, to define problems in more manageable terms, isolate them from irrelevant considerations and solve them. The problems of housing, industry and transportation needed to be solved and could not wait on our speculations about the nature of a good society. But we grow dissatisfied with yesterday's solutions to these problems and re-introduce the larger questions of human purpose. Now, however, our choices are narrowed. Modern technology is no longer endless possibility, but itself provides a determinate context within which we must make limited choices.

## Differing Views of Scientists in Western Society[1]

Let me talk for a few minutes about some understandings we have in our society about scientists and their relationship to the rest of us. We have, of course, the Frankenstein myth, which becomes more convincing since 1945. In this myth, the scientist, usually trying to create something for mankind's benefit, manages to produce a monster. Our science fiction novels and movies replay this theme again and again. There is, of course, much of significance in the Frankenstein myth, but I do not believe its appeal to inadvertence as explanation of what we have done to ourselves with our science and technology is sufficient. The Frankenstein myth, I suspect, comes far closer to the truth, however, than the notion of the scientist as evil sorcerer. I have no reason to believe that scientists are any more evil as a group than the rest of us. If we are fallen, then we are all fallen, and the scientists are there with the rest of us.

## John Dewey's View: Science Not to be Personified as Good or Evil

Dewey says we ought not to personify science and ask whether it has done or will do more good than evil.[2] Science, he tells us, may be used for the kindly offices of medicine or the destructive deeds of war. The real question, he says, is whether it will continue to function as an extension of individual purposes, in the service of private profit, or whether the scientific spirit itself will break away from the past and focus its concern on collective human development. Dewey believed that if we were completely scientific then we would be controlling and securing what was best for mankind. He says:

> "... the greatest scientific revolution is still to come. It will ensue when men collectively organize their knowledge for application to achieve and make secure social values; when they systematically use scientific procedures for the control of human relationships and the direction of the social effects of our vast technological machinery"[3]

Dewey rarely questioned the scientific temper, which he saw partly as bringing disorder under control, as an adequate approach to reality.

## The Scientist Viewed as a Tool in the Hands of Inhumane People

Some have seen the scientist historically as a tool in the hands of inhumane people. Buckminster Fuller in his *Operating Manual for Spaceship Earth* develops a myth of our past when it was ruled by a great Pirate who controlled the oceans and who visited kings around the world asking them if they had any bright young men in their kingdoms. The great Pirate ordered the kings to say to these young men: "Young man you are very bright ... if you study well ... I'm going to make you my royal historian, ... I'm going to make you my royal treasurer" and so forth. Then the Pirate said to the king, "You will finally say to all of them 'But each of you must mind your own business or off go your heads. I'm the only one who minds everybody's business.'"[4]

In Walter Miller's *A Canticle for Leibowitz*, a novel which offers us an account of the next twelve centuries of human history after we drop the bomb at the end of this century,

he tells us of the writings of a sacred book which an order of monks has preserved for centuries. "It was said that God, in order to test mankind which had become swelled with pride as in the time of Noah, had commanded the wise men of that age, among them the Blessed Leibowitz, to devise great engines of war such as had never before been upon the Earth . . . God had suffered these Magi to place the weapons in the hands of Princes, and to say to such Prince 'Only because the enemies have such a thing have we devised this for thee, in order that they may know that thou hast it also, and fear to strike. See to it m'Lord that thou feares't them as much as they shall now fear thee, that none may unleash this dread thing which we have wrought.' But the Princes, putting the words of their wise men to nought, thought each to himself: 'If I but strike quickly enough, and in secret, I shall destroy these others in their sleep, and there will be none to fight back; the earth shall be mine.'"[5] (Fuller and Miller both see scientists being used by those in power.)

## Scientists Differentiated According to Their Purposes

Others believe the scientists and intellectuals are taking over the reins of power, that they constitute a new class, so vital in an age when knowledge has become so important, that they are no longer the handmaidens to those in power, but are wielding it themselves. And so we have seen the scientist as inadvertent creator of a destructive technology, the scientist as evil sorcerer, and the scientist as one who can act for either good or evil, for private gain or public good. We have the scientist used by men in power and the scientist participating in using power, and finally we have many scientists who tell us that they are engaged in the disinterested pursuit of truth and are not responsible for the use to which their work is put.

There are of course many scientists in our society and each has a changing and complex relation to the rest of us, so that if you sensed some element of truth in each of the models I have presented, you are probably correct. The important questions for us seem to be what sort of relationship ought there to be between scientists and society and what role can the schools play in fostering this relationship. I take it that we want scientists who are competent in their field *and* who evince serious concern with the impact of their work on the rest of society. I am not arguing for my ideal here and I am indeed leaving it a bit vague. I also believe that the schools should be producing citizens with a scientific sophistication that will enable them to participate in public decisions concerning scientific and technological realities which affect the society and the world. I believe the schools can make an important contribution toward these ends. We work in schools every day and there is where we should make our efforts. There are clearly other forces at work affecting decisions on scientific

matters in our society, but we ought not let our knowledge of the modesty of the contributions we can make affect the intensity or the duration of our commitment to our work as teachers.

## Choosing Conditioned by Learning

If I had to choose from the models sketched out above as to which most adequately describes our situation today, I would pick the one by Fuller and Miller in which scientists and their discoveries are used by those in power. But it is, as I have said, a mixed bag, and I think determination of how it is to be used is a complex business, which starts in the school. In the recent national educational reports emphasizing the need to produce scientific and technologically able people, who will at once be able to survive and prosper in our society as individuals and also contribute to an economic and militarily strong America, one hears little concern with developing the ability to reflect critically on these issues. So we surely need teachers to work toward encouraging students, future scientists and future citizens, to reflect on the larger issues rather than just preparing them for the court of the great Pirate.

## Encouragement of Student Reflection on the Value Issue in an Interdisciplinary Approach

I suggest, and here is the impractical but absolutely essential part of my proposal, that such encouragement of student reflection on the value issues involved in the science they are studying, must be integrated at appropriate points in science lessons and classes from elementary through graduate school. This is of course no new idea but it is not one that has taken root in any widespread or serious fashion in the schools. One reason it has not taken root is because teachers in general and science teachers in particular subscribe to a simplistic version of the fact/value distinction which tells them that value issues are not really open to rational and empirical inquiry in the same way factual issues are. No such hard and fast distinction exists, as Dewey spent much of his philosophical career trying to show. Value issues are open to inquiry in much the same way that issues in the natural sciences are. There may be points at which we are driven back to certain basic value differences beyond which we cannot reason, but the great social and moral issues of our own day are certainly open to logical analysis and inquiry into relevant data and hence, may appropriately be introduced into classrooms. There are more practical issues having to do with subject matter lines, the need to cover so much material, and the matter of teacher competency. None of these are foolish, but none I think can carry the day against the need to convince students of the thoroughly intertwined nature of the technological, moral and ethical issues involved in the study of such matters as atomic physics, genetics and

energy issues. Moral decisions in these areas often require technological sophistication. There is a continuum between the natural and moral world and a continuum of inquiry into these worlds. We need to reflect that continuum in our teaching. The suggestion I make requires, of course, a different sort of training for science teachers, one that would itself reflect the integrated nature of the world in which we live and the choices we need to make.

References
1 For an account of the scientific discoveries leading to the development of the atomic and hydrogen bombs, and of the moral dilemmas with which the physical scientists wrestled see Robert Jungk, *Brighter Than a Thousand Suns: A Personal History of the Atomic Scientists*. (New York: Harcourt Brace & Co., 1958) This is an excellent book with which to introduce students to the complexities of moral choice in the nuclear age.
2 John Dewey, *Philosophy and Civilization*. (New York: Capricorn, 1931, 1963).
3 Dewey, pp. 329–330.
4 Buckminster Fuller, *Operating Manual for Spaceship Earth*. (New York: Pocket Books, 1970) p. 27.
5 Walter M. Miller, Jr., *A Canticle for Leibowitz*, (New York: Bautain, 1961), p. 58. A useful book for English teachers wishing to introduce students to the science/society relationship in the nuclear age.

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# Round the World

*Joon Hee Park (Associate Editor for East and Southeast Asia, and Vice President WEF [Korea]) reports on a conference on Economic Development and Technical Education from elementary to higher education held by the Korean Section of WEF.*

In Korea, since 1961 most people under the direction of government have hastened to vitalise their own society as a so-called modernized one, particularly concerning economic life. For this, they have carried out the first, second, third and fourth five year economic development plans, to be achieved by their own abilities and foreign aid. Most people have moved swiftly, under the strong administrative policies and directive activities.

Koreans have recognized that many, technically educated personnel are needed. Therefore, the government has tried to emphasize partial reform of the educational system. At the same time, government has tried to make education a co-operative process, combining economic development activities, spirituality and practical pursuits.

Through this reform movement, Korea, in very difficult conditions, has risen, from the so-called bottom, from less than 100 US dollars per capita income to nearly 2,000 dollars during the last 20 years. Government, intellectuals and many people really felt the possibility of catching up to the advanced nations.

At the same time, in the educational field, many educationists and teachers agreed to try to co-operate with each other for economic development.

The Korean section of the World Education Fellowship discussed how to contribute to this vitalizing movement and harmoniously co-operate with economic development planning and its practices.

*Economic development and technical education from elementary to higher education* was the central theme of a recent annual meeting held at the Chungnam National University which is located a little south of Seoul. The President of the university, Dr. Myung Won Shur, is also the president of KWEF. More than two hundred KWEF members attended. Two special lectures were given, one on economic development and educational problems; the other on technical education from elementary to higher levels of the school system. Members discussed the difficulties of achieving the goals in the present situation of serious competition among developing countries and the protectionism of advanced nations. It was concluded that Korean education could be improved, for example by greater concentration and through better school facilities and management techniques. At the same time, it was recognized that most teachers could co-operate more effectively with industrial bodies. Finally, President Shur made an encouraging closing address, emphasizing teachers' roles, spiritually and practically, in relation to national development. Education, he said, is the key to success or failure.

**Lois Brown**

It is with sadness we record the death of Lois Brown (WEF-GB) who contributed to the first issue of this Volume of New Era the vivid article on Kees Boeke and his International School in Bilthoven, the Netherlands.

# Education and The New Technology

Laurence R. Miller

## Introduction

The technological revolution is a more industrially dramatic one than those revolutions fuelled by steam, electric and atomic power. Earlier industrial revolutions were characterized by the substitution of mechanical power for animal power and the heavy use of human labour. The present revolution is creating implements which are self-controlling under the direction of a computer. The key feature in this scene is the substitution of human intellectual power with a machine functioning control. Referred to as cybernation, which, according to Rose is "a new philosophy of technology and a new way of analyzing and organizing work", its importance is to create automatic information and control systems.

The cost of such technology has fallen dramatically relative to the cost of human labour. Even though there has been inflation and an increasing cost of resources the price of each unit of performance in micro-technology is one hundred thousand times cheaper than it was in 1960. This new technology, apart from its cost attractiveness, has far greater capacity, range and reliability than any which preceded it. As Evans (1980) suggests, its implications for production are almost infinite because these microprocessors are reprogrammable. They can easily be directed or redirected to cut cloth, stamp metal or weld alloys. In addition their working day extends to twenty-four hours, performing many functions at once and generating little heat or waste.

Accompanying these developments is the increasing speed of such machines. Information can now be disseminated and retrieved throughout the world almost within the instant. As Jones (1982) argues:

> The relationship between computers and telecommunication multiplies the power of both, and the capacity for instant universal communication is unprecedented.

This new equipment now installed is not, in general terms, being used in anything like an optimal fashion; there is a great deal of spare capacity. This of course varies from industry to industry, company by company and as between countries, but it does mean that production can be easily expanded *without* the employment of more people. For example Wheelwright and Grough (1980) show that in Australia:

> the Commonwealth Public Service ... has purchased a hundred million dollars worth of computers so that it will need nine thousand fewer people each year.

This new technology, in particular the miniaturization of computers, has destroyed the historic relationship between the cost of labour and the cost of technology. Microelectronics permit exponential growth with insignificant labour input. It is now possible to maximize two advantages — high outputs and low inputs — at once, which will lead to the reduction of labour in all work which is routine or repetitive regardless of the skill involved.

## The Potentiality Of The New Technology

Potentially, the utilization of this technology can solve our economic problems. John Maynard Keynes was well aware of this, writing in 1936

> I draw the conclusion that, assuming no important wars and no important increase in population, the *economic problem* may be solved, or be at least within sight of solution ... This means that the economic problem is not ... the permanent problem of the human race.

Yet, in the short term at least a large number of problems appear on the horizon which are directly related to technological advance. Work, like technology, is a staple commodity in modern industrialized societies and is firmly inter-related with technology. Technological developments can create work, can destroy work and nearly always change work whether by altering the product or service or, indeed, the work process itself. This imposes major strains on workers because as techniques change so skills, often laboriously acquired, become obsolete and in turn the consequent retraining exacerbates the stress on the various branches of the schooling system. Yet, whether skills become outdated or not, whether people start to feel inadequate at work or not, they do feel that they have to *work* and not only for the money. The work ethic has become so deeply engrained via the hidden curriculum of schooling as well as from the wider society that work has acquired a value in itself, even though it is widely regarded as unpleasant. Few people welcome getting out of bed in the morning, fewer have ever claimed to enjoy the journey to work, and few admit to enjoying their jobs; yet at present nearly all would fight to retain these apparent disadvantages. This is the great paradox. By and large people do not enjoy their jobs, yet it is necessary for them to work to earn the money upon which they and their families depend. Yet even if money compensation is paid there is still considerable evidence that work is still needed. The path we are treading leads to where the amount of work available, in sum, will decline. The following table shows the

decline of the traditional employers of much of the Australian workforce, over the period of three years, 1974–1977:

**Table 1:** *Changes in manufacturing employment*

| | 1974 February | 1977 February | % Change |
|---|---|---|---|
| Employment ('000) (a) | 1352.5 | 1281.5 | – 5.3 |
| Employees ('000) (b) | 1332.3 | 1177.1 | –11.6 |
| Food, Beverages and tobacco | 202.3 | 194.3 | – 4.0 |
| Textiles | 54.3 | 39.3 | –27.6 |
| Clothing & Footwear | 110.2 | 83.5 | –24.2 |
| Wood, wood products & Furniture | 80.5 | 76.5 | – 5.0 |
| Paper & Paper products, Printing | 107.1 | 96.5 | – 9.9 |
| Chemicals, petroleum & coal prod. | 67.3 | 62.3 | – 7.4 |
| Non-metallic mineral products | 53.5 | 48.2 | – 9.9 |
| Basic metal products | 96.0 | 90.1 | – 6.2 |
| Fabricated metal products | 119.8 | 106.1 | –11.4 |
| Transport equipment | 168.0 | 149.5 | –11.0 |
| Other machinery & equipment | 197.7 | 165.8 | –16.1 |
| Miscellaneous manufacturing | 75.5 | 65.3 | –13.5 |

Source: (a) 'Labour Force Survey' — Australian Bureau of Statistics
(b) 'Employed Wage & Salary Earners' — Australian Bureau of Statistics

*Service industries*, in the short term at least, will provide more and more job opportunities and it is these jobs that are person orientated rather than thing orientated. The argument continues as to whether, in total, technological change is generating or reducing employment opportunities.

### What is the meaning for education?

A range of theories can select out the same facts and yet give wide ranging interpretation of those facts. For example, Alvin Toffler (1970) recognizes clearly the role played by the "hidden curriculum".

Mass education was the ingenious machine constructed by industrialism to produce the kinds of adults it needed ... The idea of assembling (masses of) students (raw material) to be processed by teachers (workers) in a centrally located school (factory) was a stroke of industrial genius. The whole administrative hierarchy of education, as it grew up, followed the model of industrial bureaucracy ... The inner life of the school thus became an anticipatory mirror, a perfect introduction to industrial society ... The most criticised features of education today — the regimentation, the lack of individualization, the rigid system of grouping, grading and marking, the authoritarian role of the teacher – are precisely those that made public education so effective an instrument of adaptation for its place and time.

Toffler (1970) wants to replace this industrial model with a "super-industrial model" of education. Both models are in principle the same. The "super-industrial" model merely processes students in a more up-to-date manner. The objective of the "old industrial" notion of education was to assist students in gaining the necessary skills so that they could fit into industry, whereas the primary purpose of Toffler's (1970) recommendation will be fitting children into the future. It seems that the kind of focus that Toffler is talking about is more in keeping with enabling people to accept the future as determined. It is a type of technocratic thinking that needs to be avoided in the changes which schools will be able to make.

Toffler's technologically determined society represents one end of polar extremes. Education which follows this direction will be characterized by externally set objectives formulated in a spirit of man as the object. Man will fit the social goals, the prevailing technology and economic norms that flow from a hegemony. Cultural needs will be met by coloured TV, newspapers and spectator sport. People will be the recipients of mass produced commodities. The emphasis will be on outer life, the quality of which will be measured by consumption levels. The inner life will wither.

At the other end of the continuum, another danger lies in wait — the emphasis on purely privatized experience. Jones (1982) suggests that it is

essentially fragmented, eclectic, self-absorbed and self-referential: the significance of the political process is trivialized and replaced by the therapeutic outlook, incorporating drug dependence, dropping out and turning off.

While it is folly to ignore the economic implications the philosophical choices also need to be raised to conscious levels.

### What Lies Ahead?

For the future, certain choices seem to already be self-evident. Education needs to be adapted in a number of ways. Technologists and scientists must be trained not only for application to conventional work levels but also generally up to post-doctoral intellectual standards. Outside that traditional place of education, the school, there needs to be a huge expansion of in-house or industrial training to cope with the short term re-orientation that will be needed as a result of the new technologies and also to cope with the retraining consequent upon other secondary changes. These come about because of the ever-increasing rate of technological change. The initial development will merely claim paternity for the family of ensuing development so that it may well be that a person will need considerable retraining three or four times in a working lifetime, if there are tasks to be retrained for.

Provision is necessary and required for life-long education. People should be enabled, if they so desire, to use

education and knowledge as an end in itself. Through the establishment of an automatic entitlement for every citizen (for a certain number of years) of cost free education, people will economically "drop in" or "drop out" of education at any time according to the needs and desires of the individual.

The problems that the new technology create for economy and society occur because of the magnitude of the problem. The changes brought about by the new technology are not just a change of degree; they represent a change of kind.

The new technology is reducing the number of particular jobs in the economy because not only does it allow the substitution of capital for labour but because the actual process embodied in the new technology changes the nature of work so that some tasks and some jobs are directly eliminated.

The impact of the loss of employment opportunities is being felt by young people because employing organizations, both in the private and public sectors, in the short term at least, respond to the new circumstances by not engaging staff; this permits natural wastage to eliminate excess jobs. For young people job opportunities will continue to decline. This will mean that "warehousing" of young people for longer periods at school will necessarily take place.

Previous labour-intensive industries are now moving into the high-technology era. It is estimated by the end of the 1980's nearly 40% of the jobs in the banking industry will have disappeared. In offices one word processor may eliminate several typist jobs. The growth in the market for word processors is likely to escalate to about 35% per year of the present demand.

### Economic Readjustment

The need for economic readjustment will come from two sources. The first is the mismatching of skills where people made redundant in certain fields do not possess the skills to hold down jobs which are created by new technology. The second is the need for readjustment caused by the unavailability of jobs for young people. In the short-term the solutions lie in job-creation and re-training. In the long term we will face the problems of our working patterns, our career patterns and our life styles which are not appropriate to the new economic circumstances.

However, there are benefits that will accrue from the new technology: the present costs of the introduction of technology are being borne by the unemployed.

In the future we will have a six-hour working day; shorter working week (3—4 days); increased annual holidays; more regular holidays during the year; increased long-service leave; early retirement; paid sabbatical leave; more flexible hours; and more part-time work.

Whatever patterns are required there are five paramount:

1. That there will be increased demand for education in patterns which we have not previously known.

2. That research must be an area of great demand to permit our economic survival.

3. That the private sector will have to share an equitable load in maintaining our viability economically.

4. That the job market will be concentrated in the service industries.

5. For appropriate decision to be made information must be freely available and up to date.

### Education and Society

The base obligation exhibited by all societies is the need to educate its young into the mores of the member society. Fundamental to the process of transmission is the means of communication. Among societies there are various means used for the process of transmission, but there remains a constant — a need for the transmission to occur. Prior to the invention of the printing press, the custodial role of knowledge preservation was entrusted to the cloistered and specialized religious societies. The communicating medium for transmission was by word of mouth. Great changes occurred within the educative process with the development of the printing press which, theoretically at least, made knowledge available on a much larger scale, than was previously possible.

Mass education, although aided by the development of the printing press, occurred from a different force. Society felt obligated to educate the young in the morality of society; thus it was necessary to educate them to acquire literacy.

The question arises: what could be the result of the emerging technology? First, it is necessary to construct a paradigm which could influence the actualization of its application in our society.

Some elementary assumptions are needed. First, changes in people, societies and institutions are most commonly brought about by need fulfilment; the more completely the need is met the more lasting the change. The following schema illustrates the dynamics of interaction within a needs framework, each of which generates a force which in turn generates other forces having impact on the needs of the individual, society, and education.
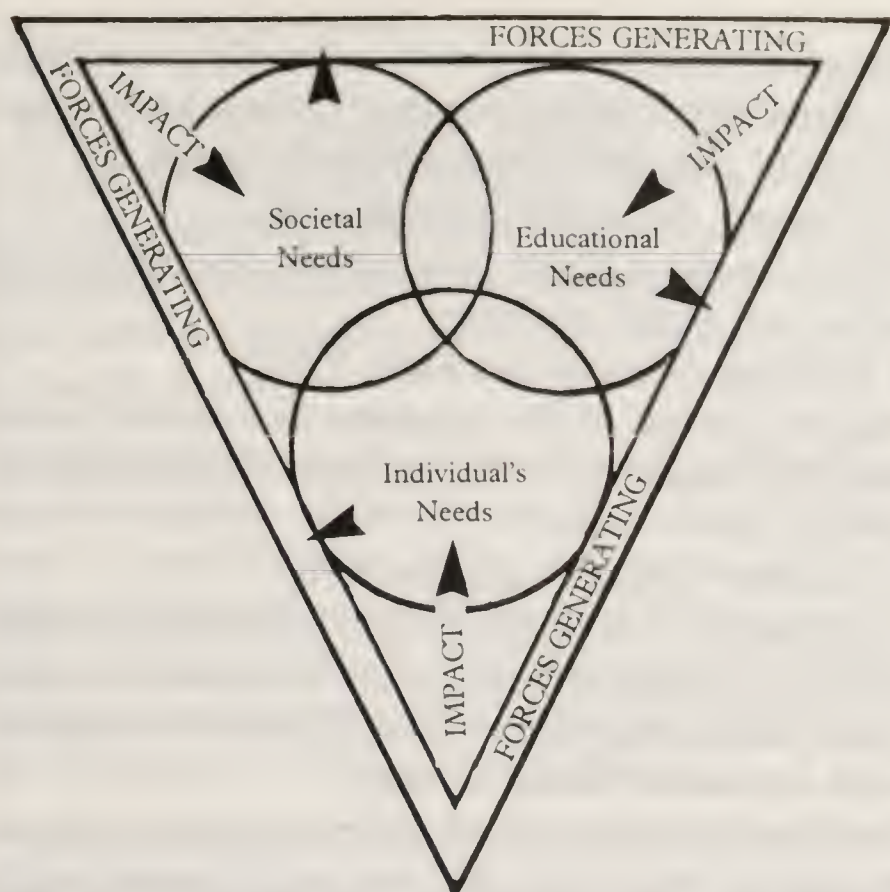
*Figure 1. Dynamics of Needs*

Changes in the needs of any one cause changes in the others. Current technological developments which more adequately fulfil people's needs to communicate and society's need for knowledge transmission, have enormous implications for institutional organization. However, the final outcome could be quite different if other factors were considered, such as the need for moral consideration. The presenting certainty is one of change which is increasing at an exponential rate, which, in turn, will necessitate those persons within educational organizations to become familiar with the management of change. To cope with that demand, Brubacker and Nelson (1974:10) identified the relationship between the three dimensions of decision-making:
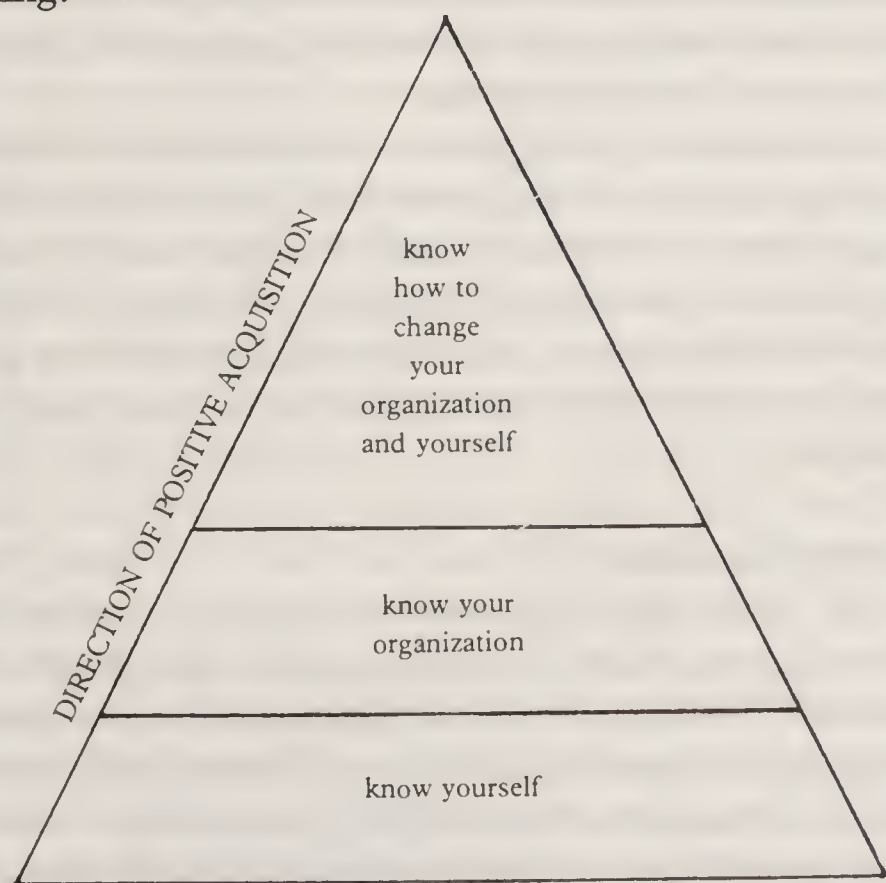


*Figure 2. Level of Change Control*

Knowledge of self is basic. Without it changes would be inconsistent and short lived. At the next highest level is acquisition of knowledge about the organization. Such knowledge permits dysfunctional reduction emanating from introduced change. At the highest level is the welding of self-knowledge in harmonization with organizational knowledge in bringing about changes.

*Technology and Education*

There have been many technological developments which have had an impact on roles played by educational institutions. At their beginning computers were merely high speed number processors; they were both large and expensive. By the late seventies, with the introduction of the microcomputer, the size became considerably reduced and the machines more powerful. Another significant change occurred when programmes could be written where the output and command signal were in normal language and thus could be used by people who had no idea of the way in which they operated. User interaction with the cognitive content also became an important feature. Thus, this particular facility brings the microcomputer closer to the role of teaching; at this stage of development the teaching role would be in a simplified form in the capacity of knowledge transmitter.

Effectiveness of teaching and learning occurs at that point where the teacher provides opportunities for the student to explore and to integrate the cognitive structure possessed by the teacher into the self-domain. Through the use of a microcomputer a teacher can reproduce structured knowledge into a programme which can diverge or converge to account for all the parameters and variables within which the particular knowledge operates. This knowledge then becomes portable and can be interacted, i.e. explored and integrated by a student at any time and in any place, as suggested in Fig. 3.
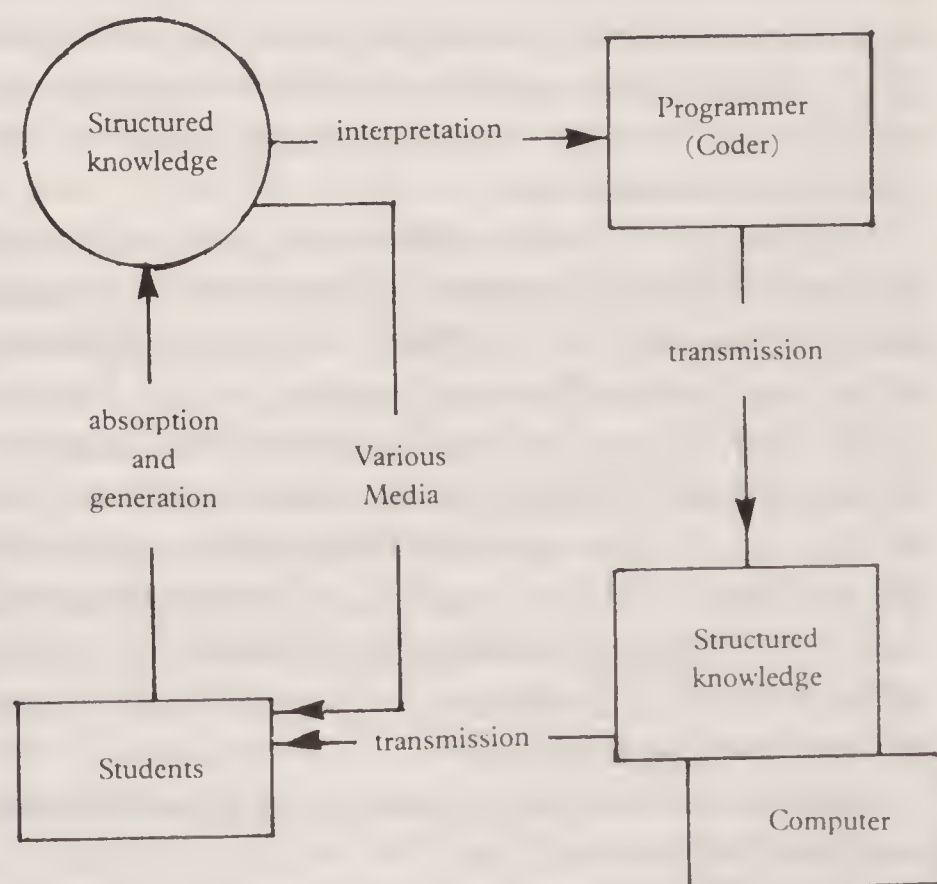


*Figure 3. Knowledge Operations*

At a broad level the computer can act as:
(i)   a teacher (of knowledge and skills);
(ii)  a revealer (of concepts and relationships); and
(iii) an enabler (of student-centred investigation).

It is possible to cover the facets of facts, skills, concepts and values. These claims may seem a little outrageous and there are many arguments which could be advanced against the possible uses of the technology. In the long run it will be social factors limiting the use rather than the potential functions of the technology. The possible greatest resistance to its adoption will come from within the current bureaucracies whereas strong pressures for its adoption may emerge from the community and from individuals.

Computers have become commonplace in business, government and industry. However, as Moursund observes, computers have had relatively little impact upon the curriculum in most schools. The curriculum, he suggests, does not reflect the current capabilities of computers or what role computers play in the lives of adults in our society. Most students graduating from schools are computer-illiterate. This means they have little insight into the capabilities and limitations of computers, or how computers affect their lives. Educational use of computers is frequently broken into three main categories: administrative, instructional and research uses. The administrative use of computers tends to reduce costs in the conduct of administrative tasks.

In higher education in the U.S. one-third of computing budgets are being used as part of research. Computers, in this area, are seen as an essential tool for research. Two examples are: the government-funded educational research centres — ERIC centres -- which subscribe to almost every educational journal and which seek out literature on educational research. From the information gathered there is a transference procedure enabling a computerized information retrieval system, which is easily available to researchers.

An example would be as follows: suppose you were interested in bilingual, bicultural education. A computerized search of this topic in the ERIC data bank might cost a rather small outlay of money. In a short period of time you could receive titles and brief abstracts of a number of current articles in this area. The same computer system can be used to place an order for microfilm copies of the articles. There are now hundreds of computerized data banks of bibliographic information. Moreover, major libraries are moving towards a computerized replacement of the card catalogue system.

Another use of computers in research is in the statistical analysis of educational data.

As an aid to instruction, computers have been extensively researched for the past twenty years. It is suggested by various reports that computers are an effective addition to our instructional delivery system. There are three major categories of computer assisted learning which are

1. *Computer Augmented Learning (CAL)*
This is the use of library programmes designed to help solve "real world" problems.

2. *Computer Managed Instruction (CMI)*
refers to the use of the computer as a record keeper, diagnostic tester, test scorer, and provides prescriptions of what next to study.

3. *Computer Assisted Instruction (CAI)*
is the use of a computer to help present instruction and/or to interact with a student to enhance learning. These range from simple drill and practice to sophisticated interactive tutorial systems.

There are two distinct points of view on teaching the use of computers. One is where the student is the recipient, the computer acts upon the student. An alternative is to have the student actively engaged in the development of computer software that will enhance the student's learning. A compromise of the two positions is the student not only learning through being acted upon by computers, and by interacting with programmes written by others. Students can also learn to programme and be involved in problem solving.

Through computer assisted learning a variety of activities can be performed. Among many are: (i) build and test models; (ii) retrieve and explore stored data; (iii) map information; (iv) play strategy games; (v) demonstrate concepts in graphic form; (vi) reinforce and test student's grasp of new knowledge; (vii) assist student's problem solving activities; (viii) control laboratory experiments; (ix) gather data from automatic monitoring equipment; and (x) manage the learning process.

All of the above are representative of some of the current teaching practices. It is, however, within the interactive programmes that the most significant match can be made. "Interactive" means that the student can change the variables to explore some area of knowledge and thus integrate it so much the better into his/her existing cognitive structure.

*Learning Possibilities ·*

The move from the microcomputer to video-disc technology provides an even greater opportunity for learning. This allows for the integration of both computer programmed material and all types of current audio-visual aids, i.e. films, slides, overhead projection and television. A learning package once produced for a video disc becomes permanent and portable and this has implications for current educational institutional practice. Thus, it no longer becomes necessary for students to assemble, as a group, in front of a teacher before the learning process can

take place.

Young (1971), however, suggests, that the school provides more than just a learning experience. It is a form of social control and he identifies three aspects of schooling notably the curriculum, the transmission process and assessment as providing these links between schooling and social control.

A development in the future is likely to be the consumer's access to educational programmes which would have the sophistication to be self-instructional for the learner. This then raises the important question: "What happens to the teacher?" The answer is not known; but teachers should be exploring the industrial and educational implications of this potential threat.

Because of the portability of the instructional systems there is a "saviour effect" for those people who reside in the remote and isolated areas. Such availability of access to education has a multiple attractiveness for those residents. In the first place they now would have an unlimited access to educational information; secondly children could remain at home thus reducing the high cost of boarding children in distant schools; thirdly, there would be a labour saving cost for those families whose children are able to assist on the family property.

Those are some of the "benefits" to locals. However, there are social, educational and economic costs to be considered in terms of the local family and the community as a whole.

Rising costs of transportation enhances the attractiveness of moving information from place to place rather than people. Developments in networks, satellites and the use of existing telecommunications create additional possibilities. It is already common practice among the business community to send information electronically because of its speediness and lower costs than other forms of communication. Network development creates the possibility not only to transfer information from a central data bank to users but also for the user to interact with this and for a record of the interaction to be kept. This transfer can occur using current telecommunication facilities. The recording facility could well take the place of the grading and sorting function of the current educational system. A further pressure for this decentralization could come from the change in work location of some adults. It might be possible, in the future, for certain people to work from their houses with computer links to their employer. Further, many adults will need to go through retraining processes a number of times during working life. Much of that retraining could well be received electronically. These will be the people who will become receptive to their children's initial "training" being received in like manner.

## The Expected Changes

These changes have enormous implications for educational administrators. One of the first tasks they will have to undertake is the identification of those aspects of current educational instruction which can be or will be, because of societal pressure, better served by the use of electronic communication.

Subject boundaries which are in effect only artificial and have been subject to changes in the past will change at an increasing rate. Some aspects now covered in the curriculum will not be able to be covered electronically. Those concerned with physical, cultural and artistic pursuits have currently been identified as having components which require human input. To say, however, that computer technology will have no place in the instruction process of students studying what is currently called Art is not true. There are certain parts of the Art curriculum which could be better transmitted electronically.

From observations so far it seems that the use of microcomputers requires and produces new cognitive skills which have previously been ignored. Educational administrators will be expected to identify these and integrate them into students' learning programme. For example letter writing and computation are not as common as before, having been displaced by the use of telephones and small calculators respectively.

At present, a student has to attend an educational institution for a set period of time, and receive certification for what has been studied and achieved at a level of mastery. Technological advances may provide a different framework by which both transmission and certification of courses could well be achieved and provide a situation where an individual's learning needs could be met in a different time frame. Educational institutions are costly and much of this cost is in the repetitive transmission of knowledge. This teaching situation is people intensive and therefore expensive. It is the role of the educational administrator to identify components of essential knowledge and to plan for their most efficient transmission. This also requires an awareness of variations to cater for the needs of the individual.

## Society and The Individual

It is in the correct identification of the match between meeting the needs of the individual and the needs of the society and in providing a framework in which these needs can be satisfied that the educational institutions may have a continuing role. It could be argued that teachers will not provide the required information to programme the computers. This argument diminishes when it is realized that it only requires one person or perhaps a commercial organization to do this once and it is then a permanent facility. Similarly arguments related to teachers' unions are also

not very strong. The unions could become strong and demanding of the right to certain roles but as they are employees and as many of these roles could be met by parents it is unlikely. It is more probable that the unions will become exclusive but weak because of the unemployment among teachers. The learning packages could come from multinational sources and although they could often be an imperfect match they will be used because of their cheapness. It is an important role for educational administrators to provide a "best-fit" situation between the learning packages and their clientele.

*The Final Word*

A further role for present day educational administrators is to evaluate the possibilities of tomorrow's technology and plan for some consistency of implementation. They must develop an analytical sense of awareness of not only the components of knowledge transmission in education but also the likely societal pressures which will not be able to be ignored. At present computer based instruction could be viewed as trivial and a waste of time and money. Why? Because we have failed to learn from it. We sit patiently like members of a cargo cult waiting for the next piece of technology to fall from the sky. We need to become involved even if it means making mistakes that have been made before. We must try to escape the syndrome of marrying the same old instructional techniques to a brand new technology. As Papert (1980) so aptly puts it:

> "The precursors of modern motion pictures were plays acted as if before a live audience but actually in front of a camera. A whole generation was needed for the new art of motion pictures to emerge as something quite different from a linear mix of theatre and photography … most of what has been done up to now in the name of computers in education is still at the stage of a linear mix of old instructional methods with new technologies."

Finally, it seems that we are entering a time of unprecedented, rapid social and consequently educational change. The easy access to microcomputers and other technology which can emulate the functioning of the human brain and some of the physical functions of the body, opens numerous changes to the meeting of society's needs. This has implications for the nature and type of education and thus for educational institutions. Leaders in education will have to be able to determine what is essential to the development of the mind, body and emotion, and what is peripheral, and a consequence of current organization. One thing is certain, however, and that is that educational administrators will need to address questions such as those related to the modes of institutional organization and those related to planning for change, at a level never before experienced.

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# Humanism's Possibilities for Education in a Technical Society

Herbert S. Eisenstein

Humanists believe in peaceful, generous secular principles. They believe in the right of the individual to pursue happiness without infringing on that same prerogative of others. Humanists embrace a moral philosophy. Their philosophy is built around the principles of free thought, and free choice. These principles are egalitarian and expressive in nature, and in practical implications. Anarchism also embraces these principles. Like anarchists, humanists thereby forfeit their chances of developing a social movement with *immediate* national effect in the political, economic, and educational areas of our society. I have associated anarchism with humanism. It is time enough to claim their mutually reinforcing principles. To some readers, this connection will come as a shock.

## Anarchism: Demythed and Despooked

Anarchism is a moral philosophy.[1] It opposes authoritarianism in any form. It advocates individual freedom from constraints, and toward choice. It rejects licence as the corruption of freedom. Licence is the satisfaction of one's wants to the disadvantage of another, or others. Imposing on, coercing, forcing, dominating, or manipulating another or others are completely rejected by the principles of anarchism. Autonomy of consciousness for all, to the continuing extent each can attempt, is a basic principle. Cooperative, rather than competitive relationships, in work and community are basic. Egalitarianism is crucial. No person is better than another, regardless of one's competency, or specialty. The freedom to express one's self, to choose one's activity, one's task, one's style, one's approach to a problem, one's analysis and interpretation, is basic — but must never violate another's similar freedoms.

Membership in a group is voluntary. The group consists of free individuals with a mutual interest, cooperatively working on tasks of mutual concern. The group, the community must respect the individuality of its members — its individual members contribute to the group's (community's) affairs and needs voluntarily. They can withdraw when they choose. Individuals share the principle of mutual aid — no hierarchy exists. Functions exist, people are present, involvement is on the basis of shared interest, individual involvement in a task, function, pursuit which does no damage to the community's consensual needs. Leaders are chosen according to the group's assessment of that person's capabilities to perform functions of significance. Decision making is decentralized, and horizontally structured consistent with the egalitarian principle. Decisions are by consensus, taking place within small groups.

Anarchism critiques, offers alternatives to government which dominates, coerces, and mandates, with other powerful interests, the principal activities, and the form of their relationships in a society. Anarchists do not identify with force except for a relative few in history. There may be a very few who still do — I have not the faintest idea. Terrorists are not anarchists. Terrorists are terrorists. Anarchists traditionally (If I may use such a word, although the philosophy has roots in William Godwin's *Enquiry Concerning Political Justice* in England, in 1793 and continues in a rich stream of literature and outstanding thinkers, to the present day) emphasized the principle of freedom of thought, expression, and intrinsic satisfaction which inhere in free choice.[2] A passion for justice underlies these emphases. Federalism is Anarchism's response to centralized government structures. "... federalism: coordination through free agreement, locally, regionally, nationally and internationally. A vast coordinated network of voluntary alliances embracing the totality of social life..." The author goes on to emphasize the benefits of unity "while still exercising autonomy within their own spheres and expanding the range of their freedom"[3]

Anarchism has always been concerned about the delicate and inevitable tension between individual autonomy and the community's functioning needs. To its great credit, anarchy insists on the intentionality and existence of autonomy and consensus and equality, utilizing the principles of cooperation, mutual aid, networks, and volunteerism. Obviously there are implications for control and power. Workers would learn to own their own destinies through mutual aid groups. Leadership would be redefined without the use of power. Hierarchical organization life in industry and education would gradually transform into horizontal networks, each unit honoring autonomy and continuously struggling to satisfy the autonomy rights of the person, and the community.

Historically, anarchism has recognized the need for consistency between its social principles and those of educational practice and philosophy. The term "libertarian" came into use gradually, as a synonym for anarchist principles of education. Michael P. Smith's recent work is of great help here.[4] He explains (p. 2) that by the 1890's,

the term "libertarian" began to be used as a synonym for anarchist. Even in 1850 Joseph Dejacque used it as a title for his anarchist paper, printed in New York. So did Sebastien Faure (the French Anarchist educator whose ideas influenced so many, even in the "progressive" movement) for his newspaper *Le Libertaire* begun in 1895, and lasting until the late 1950's.

By 1894, the French trade unions developed an anarchosyndicalist movement, which elicited attempts to develop anarchist communities. These communities generated social experiments including the field of education. The term "libertarian" began to be substituted for the older term, "anarchist" — since the latter term was meeting with hostility over acts of terrorism for which anarchists were blamed. As anarchist principles and attention focused on education, the term "libertarian" came to be used synonymously with it. Libertarian principles of education began forming. First, "an education which developed all aspects of a person's potential", libertarian anarchists wanted physical and emotional development and mechanical (work related) skills integrated into the educational experience.[5] Second, they wanted education to be politically liberating. They wanted to remove education from the state's domination. "... the child's studies should provide opportunities to examine and discuss the social and political factors that influenced him and his work, and to explore his relationships to the social system as a whole."[6] They also insisted on non coercive educational environments, and on secular foundations for examining problems and finding solutions or approaches.

Here, in sum, is what Smith concludes about the term: "In particular, with its pronounced anti-authoritarian cast, it has reflected the ideas of the anarchists." Further, "Libertarian education is not just progressive education WRIT extreme. It has a consistent social and political reference which progressive education typically lacks". It diverges sharply from the idea of individual development in a capitalist economy. " ... freedom for libertarians, is not — usually — an abstract context concept; it carries concrete political connotations".[7]

Libertarianism *is* synonymous with the principles of anarchism, and is, and has been used in reference to the application of those principles to education. Neill's Summerhill, for example, can be called either a pedagogic model based on anarchistic principles, or a libertarian educational community. Both mean the same.[8]

The term can be used in conjunction with "humanistic" to associate a synonymous, but safer sounding word than "anarchism" with humanism. Either spoken or written, the word "anarchism" elicits the most unusual alarmist reactions. "Libertarian", is a better received word, meaning much the same as "anarchism", and is less frightening to the uninformed. There is no incompatibility between the two, both being one with an emphasis in some quarters toward the libertarian term as applied to educational matters. They, as I have already explained, abhor licence. They, therefore, abhor killing, torturing, imprisoning or any other coerciveness. Civil liberties may be a legal protection at best inequitably applied in western civilization. Civil liberties is an inherent aspect of the principles of anarchism, based upon the responsibilities involved in the environment and experiencing of freedom.

I have provided an explanation of some length of anarchism and its companion term, "libertarianism" to offset the confusion, apprehension, and consequent hostility surrounding the term.

### The Threat of Freedom

Technocratic societies, such as ours, possess many instrumental or mendacious qualities which prove seductive to its adult members. These qualities have also proven easy to effectively communicate through our social institutions. Among these institutions, formal education reveals itself as the most effective force against non-institutionally inspired, and therefore, non-contaminated generosity during early through adolescent years. The same talent as an active, negative, antidotal influence can be claimed for the later, undergraduate years by our higher education institutions. Up and down the academic procession, concepts of, and inclinations toward free choice, free thought, and the individual's right to the pursuit of happiness are effectively attenuated. This is accomplished by the expediencies of organizational definitions of appropriate, and consequently, successful behavior.

Organizational definitions refine institutional ones. These definitions are powerful, and are implemented by in-house sanctions and seductions, the experiencing of which amounts to a cultural curriculum. What could be more disruptive of organizational symmetry of control and predictability, than notions of free thinking, free choice, and the individual pursuit of happiness? What could be more threatening to the aims and values of institutions these organizations represent than to allow for significant reconstructions in thinking and the recreating of priorities, purposes, and operational means? The danger to stasis, even friendly, paternalistic stasis, is obvious. It has been anticipated by cultural mandates and institutional sanctions. It is no accident that a frequent response of the prosperous media, and public figures to movements and individuals questioning authority, is that they are "anarchistic". What, and who can be more dangerous than that!

A public school is representative of public education, which represents our technocratic society. Our technocratic society expects its institutions, in form, operations, and substance, to correspond to the social structure and social values. Institutions' members, from bottom to top are

taught, induced, or coerced into compliance. Our society expects no less of public school #82. It expects the same of the State University of New York to California, of corporations, and of labor unions.

The pursuit of happiness — happiness personally inspired and clearly felt, its pursuit freely chosen — poses enormous difficulties for the pursuer.[9] Freedom, of course, is relative. It is also feared by institutions and their higher echelons because of its potential for stimulating reconstruction. The one who pursues his or her own happiness assumes personal responsibility for observing, judging consequences, and choosing. Engaging in that pursuit carries with it inevitable interrogations of reality in order to decide on the most rational choice of the personally most satisfying life.

Various social and cultural constraints, mandates, and interpretations of success would be under steady critical pressure should most of us choose the humanistic-anarchistic pursuit of happiness. Slogans, rhetoric, definitions become fair game for independent thinkers. Their institutional contexts might yield and be transformed. The list of compulsory and compromised behaviors could be, would be reduced. The institutional structures in which these compulsions and compromises are housed would be open to transformational challenge. This consequence of a humanistic-anarchistic basic principle would be intolerable to most members of our heavily commercialized society.

We are a technocratic society, but our technology is most in the service of 1) producing and selling, 2) education for the operational functions of those institutionalized activities, 3) education for the training of people to provide health and related services to producers, sellers and consumers, and 4) producing hard and software for a huge military system designed to protect the complex commercial enterprise. There is little room for sympathy, or even patience for free thinking pursuers of happiness, and all the interfering asymmetries their very actions and articulations imply.

Actually, our technocratic society is clearly hostile to humanistic-anarchistic expressions of freedom. Schools and, more and more, our colleges, provide hidden curricula in their social systems of formal teaching and learning which teach to a culturally approved definition of freedom. Contemporary, young, educated, American man and woman emphasize more status than freedom, more specialization than freedom, more credentials than freedom, more hedonism than freedom, more narcissism than freedom. Our political, industrial and military leaders have, quite successfully, with the help of an accomodating media, defined freedom and patriotism in terms of these wants.

Teachers and faculty, with occasional exceptions, focus on subject content and mastery. They also focus on careers, both their own, and their students. They show little inclination to focus on humanistic-anarchistic principles of thinking, learning, working, and the creative experience. How then, could they focus their intelligence on developing new forms and natures of organizational structures friendly and supportive of humanistic and anarchistic premises for each primary experience? How could they focus on the social and existential implications of interactions of organizational experiences?

The absence of a focus utilizing humanistic-anarchistic terms and premises makes inevitable education's bland attention to the relationship between free thinking and its social implications. Contemporary education and educators turn the pursuit of happiness into a dreary exercise in skilled pragmatism. Once achieved, according to behavioral scientists' magical definition processes, the individual reveals an acceptable level of maturity. Free, critical thought, free choice in service of the pursuit of happiness, which John Dewey might have termed, the nature of freedom of intelligence, have become socialized into utilitarian terms of career, and success.[10] Today, individual satisfactions are to be achieved largely within the pragmatic pursuit of both. As parents we steer our children toward the highest rungs of these interconnected life goals. Our position in the socio-economic rankings determines the quality of the educational aids we can provide our children, and the realistic heights toward which they can strive. Dartmouth is better than Manhattan Community College. In both places, however, moral equality has nothing to do with the unquestioned acceptance of the facts of life. Freedom to pursue happiness has nothing to do with social stratification. The latter is a fact of life which may provide handicaps and advantages, fixed and open possibilities, functionaries and executive, the managed and the managers.

Our teachers, faculty, and textbooks instruct us — we are thereby blessed with the equal opportunity to pursue our destinies within the limitations of our abilities. Not only do nearly all members of formal education accept this premise. They accept it in rhythm with all layers and all locations of our society, and nearly all its members. In our society, the scramble for the skills to achieve the goods and services of respect, represents the pursuit of happiness. Nothing very lofty about this scramble. To question this cultural consensus by action or comment is to question political pragmatism, moral pragmatism, patriotism, and ironically, the normative comprehension of freedom. These conceptual givens are the obstacles to the humanistic-anarchistic pursuit of happiness.

## The Negation of Independent Thinking

Culture, Jules Henry warned us, has a way of going against our brighter impulses, our more generous inclinations.[11] We succumb to the ordering of our thoughts as to what is, according to an invisible but powerful bottom line, the thing to do, to want, to cherish. Rather than provide us with humanistic-anarchistic antidotes against these powerful cultural curricula, our teachers, professors, and our parents attempt to make us more skillful in pursuing a goal of happiness defined by forces outside ourselves. To be a humanist is to feel and think freely. To be an anarchist is to insist on the preciousness of experiencing rational and physical autonomy. To be either is to be much of both. To engage in a fettered conception of freedom, of happiness defined on commercial, pragmatic, utilitarian bases, is to be neither humanist, nor anarchist. Our technological society is at once hostile and disdainful of those qualities forming the foundation of humanistic-anarchistic thought and action.

Modern society requires fetters of its members. It presses for apologies, through its institutional spokespeople, for what it labels as irresponsible behavior. Irresponsible behavior is that which challenges the structures and purposes of the several institutions which constitute the crucial experiences of our growing, learning, working, servicing and pleasure seeking lives. Contemporary society's institutions are powerful curricula with which the individual must contend. We are each formally and informally instructed in practicalities of expression, of style, of significant choices, of aspirations, and in the mechanics and terms of success. He or she who insists on openly pursuing the experience of freedom and happiness in humanistic-anarchistic terms is regarded as a social embarrassment. If acted out, these terms are considered an aberration. Such actions stimulate mild to punitive social responses depending on the intensity, institutional location, and duration of that person's expression.

## Specific Negations

Public utilities would regard a worker's expression of labour's right to choose consumer oriented pricing policy, as a public relations embarrassment, and would require severe sanctions. A high school student who chose to discourse openly on the need to examine student government as a political taming device for already institutionally approved young leaders, would be an embarrassment with which to be reckoned. To an economic value dominated, technocratic society, freedom is a volatile concept, one which requires fetters of various kinds to avoid the risks of challenge and change to its central principles.

To the occasional free thinking questioner, freedom means a struggle toward consciousness in the psychological and political areas of experience. It means the consequent opportunity for social reconstruction in humanistic-anarchistic terms. Representatives of our technocratic-instrumental society receive these implications unkindly. A teacher education major openly arguing for cooperative, non-hierarchical education as the basis for public education's reconstruction would be considered naive and dangerous. Success, in the public's eye, and in the eyes of its public educators, is not defined in terms of the humanistic-anarchistic pursuit of happiness. To the uncritical public and its educational leaders and teachers, happiness equates with predictability, security, control, and a normative definition of appropriate behaviour.

Schools and colleges do not practise participatory democracy. In addition to its inherent corrosion of hierarchy and power elites, participatory democracy is considered by contemporary educational advocate-reformers to be dysfunctional to mastery of ever more complex material, and to the mature development of the mind. Schools and colleges routinely teach *about* representative and participatory democracy. They teach how democracy is most appropriate under certain conditions. The humanist-anarchist can argue, however, that participatory democracy is directly linked to critical inquiry, and critical inquiry is directly linked to free inquiry, and free inquiry is directly linked to a free intelligence, and they are all linked together in the vital, creative process of the pursuit of happiness. That creative process is a crucial aspect of an open, humanistic, egalitarian society. Within such a society, the process of education is also its purpose — the freeing of the individual's capacities for ever greater intellectual control over his and her destiny.

## The Trivialization of Participatory Democracy

Pursuit of excellence commissions crank out numerous reports which seem so alike in their findings and recommendations that one fights the urge to avoid their announced surfacings. But, they do have two big points in common. They focus on schooling, not society. And, they perceive "excellence" as standards of measured competence, toward which students are to be ridden, driven, induced, and if I can be forgiven, "incentived". Who will accomplish all this social engineering? The new breed of teachers. These shall be trained by more rigorous standards, be unquestionably subject matter competent, dedicated to their calling, rewarded by merit pay and career ladders, and oriented toward a curriculum in the higher grades of basic subjects — Mathematics, Science, Language, English, and some Social Studies. In the lower grades, literacy will be the focus. They shall see the wisdom of more frequent testing of the students in their schools, and shall agree to more rigorous standards for student promotion and graduation.[12]

But, what does all this have to do with our contemporary technological society? The recommended "reforms" do not provide youth with the insight and resources to pattern their lives around intrinsically satisfying themes, around principles of community in which tasks are engaged in for their inherently satisfying qualities.

The called for "reforms" do not provide youth with the encouragement to participate in decisions about matters which affect their present and future lives. The recommendations do not raise the issue of self-initiated discipline, self-initiated motivation, self-initiated authority. On the contrary, one would have to look elsewhere for studies, analyses, and thoughtful consideration of the possibilities of cooperative, horizontally structured, *democratically participative* educational, and workplace, community focused organizations. Works such as Lindenfeld's and Rothschild-Whitt's, which attempt to identify and profile work organizations based on membership participation and intrinsic satisfactions, rather than power, control and authority remind us of the absence of these themes in the current concerns for educational excellence.[13] Ann Swidler's examinations of the sociological and personal dynamics involved in specific alternative schools intentionally structured to diminish authority and power illustrate problems and potentials in antiauthoritarian educational organizational development.[14] But these excellent references are removed from the mainstream of American thinking and reports circulating contemporary conventional educational circles. Participatory democracy, collectivism, intrinsic motivation, free choice, cooperative relationships, horizontally arranged non-hierarchical structures, and community centered principles, — a different world of values than those found in the anxious mainstream emphasis on excellence. Excellence for what? For the kind of society, so expert and highly regarded an educator as John Goodlad merely assumes is the one we all want, and which is, basically, a more efficient or effective extension of the existing one in terms of structure and purposes.[15] Goodlad's reforms integrate smoothly with a corporate-government dominated society. He always seeks the "best" teachers, or headmasters or mistresses, or best ("key") schools, and smaller schools as part of larger complexes. He urges compulsory education at age *four* — actually stating that to wait another year represents "a delay of a quarter of the life lived so far".[16] He fails to inform us why this is such a terrible loss. What is the great hurry? He shuffles the age spans per level of school (4–7, 8–11, 12–15), and hopes for "carefully monitoring the progress of each student through twelve years of schooling".[17]

## Conventional Ends, Absent Concerns

What do Goodlad and his associates really want from our children? After all their research, and occasional fine words, and low key liberal concern for more intimate settings, and greater academic self confidence — they want a more efficient educational process to make certain Johnny and Jane will be more closely watched and prodded to achieve better than they have ever done and are doing. Everything recommended is toward that conventional end. The book contains no accusations about a society's emphasis on "bottom lines" of results, and no resistance to impersonal assessments of achievements toward excellence. No critique of materialism and acquisitional mentality governing the educational purposes and structures of our time is to be found. Hierarchies are O.K. Control is O.K. The inherent contradiction between these properties and freedom and the pursuit of happiness is lost to the reformer and his associates. Excellence is, after all, in the service of a bureaucratized, corporate and government agency values dominated culture which establishes narrow, acquisitional intelligence (measured competence, credentialism) as the happiest circumstance for successful consumerism and status achievement. What else are schools for? How else does one interpret "excellence"? What else ensures a strong society?

There is such an absence of expressed concern by funded research educators, and educationally oriented politicians for group and individual experiences performed for other than prevailing structural, economic, and patriotic reasons, that I wonder if the term "trivialized" is appropriate. For something to be trivialized, it has to be present. I am convinced that principles such as participatory democracy, its moral and psychological properties, and their social implications are absent from the felt values and personal needs of the vast majority of those movers and shakers — the influential ones — in politics and education. Reforms, yes. Corporate pleasantries in the service of greater productivity, yes. Freedom? Choice? Intrinsic motivation? Spontaneity? Egalitarianism? Shared responsibilities? Cooperative decisions? Educational experiences, and structures, and teacher mentalities appropriate to each and all of these principles? All absent. If you are a school teacher or a college professor, and you identify with the concept and social implications of participatory democracy, you have to work at it alone, risk teaching it in isolation, and endure, at best, the indifference of the surrounding community.

## The Scenario, Summarized

The unfettered concept of freedom of intelligence becomes transformed very quickly into a utilitarian virtue. Its essential qualities become competencies and attitudinal accomodation. We wish to educate youth to appreciate the need to be competent, so they may better contribute to a society which requires upgrading of competencies. At stake, we are warned, is our nation's competitive standing

in the international marketplace. At stake, also, is a finite spectrum of higher order technocratic careers. The conundrum of failing literacy, social class stagnancy, and widespread teenage academic indifference, if not boredom, is to be met with sterner academic and disciplinary standards. Regardless of social class, children and youth will be pressured to achieve greater verbal and numerical ability. Motivation is to be stimulated by their recognition that competencies equate to better probabilities for the better of the available, necessary jobs. Those more economically advantaged will be more readily equipped for higher status, and higher income careers. More elevated tastes and more expansive life views may attend the hoped for greater literacy, within each socio-economic class. I believe this to be a fair representation of the educational position advocated by political and educational representatives in the hierarchy of our technocratic, pragmatic society. Public school systems throughout the country can hardly wait to implement the scenario's recommendations. A humanistic-anarchistic perspective is clearly alien to the educational-social position just outlined.

*The Pervasive Curriculum*

Marx held that institutions make people. Authoritarian governments understand the attitudinal and skill shaping powers of formal education. While our political belief, and compliance systems are dramatically more permissive, our country's educational institution is also in the service of making people. We are made, in the sense that the institutions' givens are presented to us in uncompromising repetitiveness and patterns, year after year, before, during, and after puberty. The institutional party line is present in all the significant activities we are required to perform — whether student or teacher. We know what is officially important and what is renegade, from curricular to extracurricular, from body posture to facial expression, from declarative expression to questioning. These become our learnings, as teachers and as students. Institutional party lines join up with societal ones. This is simple sociological fact. It is the fact of our learnings, our diminishments.

*Libertarian-Humanism Requires Courage*

The Declaration of Independence emphasized liberty, equality, and the right to happiness, but we can only infer what the authors would advise us in our present predicament. Courage, they might say. Yes, they might add, your predicament is now the probability of the spirit's enslavement, the entrapment of the mind in anaemic definitions of happiness and free choice. Courage is necessary, they might say, in order to struggle against oppressive definitions which turn liberating ideas into base supplications and commercial aspirations. The pursuit of happiness rests upon humankind's potential for moral autonomy. Moral autonomy rests upon humankind's potential for moral responsibility. To be free is to choose to be morally responsible for one's actions and their consequences. To choose freely, to assume your own moral responsibility, is to guarantee that other definitions of the human condition regain their humane vitality. Courage is necessary to raise the unexpected, and the unapproved, question about policies, choices, and techniques which demean the chances of others and your own to pursue the humanistic-anarchistic definition of happiness. The nature of freedom hangs in the balance.

Humanism is committed to freedom of thought and its expression.[18] Without the courage to confront the institutions of our lives wherever they demean humanistic values, we shall not be able to transform them into vehicles for fuller expression of who we are, and principles for which we stand. Schools do not even come close to providing students or teachers with the personal and social skills necessary to make libertarian-humanistic institutional transformations. Nor do colleges. Intentionality toward this end is absent. Education for humanistic-libertarian comprehension and skills would be an institutionally transformational act in itself. Such an act would constitute a statement about an educational experience wonderfully consistent with the spirit and principles of John Dewey. Humanistic ideas, and consequent value-liberating qualities to one's learning experience would live on in future experiences. Consistent with Dewey's principle of continuity, these would so affect one's growing perceptions of the world and self that cosmopolitanism and its ethical and aesthetic appreciations would reject chauvinism, and any institutional forms attempting to preserve its cramped and compromising dogmas.

*A Continuous Struggle*

Yet, courage does not come easily. We live in a society which does not tolerate much more than superficial consideration of humanistic principles or its social applications. And we, who identify with humanistic-anarchistic principles, are too often guilty of avoiding confrontation with advocates and representatives of the technocratic-pragmatic society in whose institutions we non-humanistically earn our daily bread and consume goods and services.

Hierarchies are not humanistic. Imposed standardizations of human actions are not humanistic. Institutionally inspired compromisings of one's central principles are not humanistic. Courage may be elusive, but it is not difficult for each of us to detect. It is the humanistic and anarchistic responsibility of those of us who identify with, and take comfort in the code of either and therefore both, to discover ways to achieve the courage to be, and the courage to express, that with which we identify. We have no wide constituency. What organized movements we share, are small and dispersed. They shall remain so in our society while it is still, at best, indifferent to and unchallenged by

our moral philosophy. Our responsibility is to clearly and firmly express our principles as criteria against ideas, assumptions, procedures, policies, and mandates which repress or deny the very qualities of human experience held dear by the humanistic-anarchistic vision. To be authentically humanistic-anarchistic is to be courageous. It is also to be relatively alone and exposed. But it is the last resort — a condition of integrity which creates the possibility of humanistic reconstruction. No other choice remains for humane alteration of an institutionalizing deterioration of those principles of freedom to which we subscribe.

Then, speak with our teachers, our faculty, our candidates for a life in education, in the helping, health related, and environmental preserving professions. Those of us committed to the principles of humanism-anarchism, and who have gained the courage to name those parts of our world which are not, will engage in a continuous dialogue, a continuous struggle with advocates of those unfree parts. Generous and liberating values may yet be integrated into the educational experiences of the very young to the very old. Perhaps, gradually, humanistic perceptions can be maintained. Perhaps these perceptions can even come to influence technology from elite domination and control, toward open, egalitarian, humane usage and purposes.

## References

1  For an excellent overview of the philosophic foundations of anarchism, its definitions, and its application to education, see the anthology by Leonard I. Krimerman and Lewis Perry (Eds.), *Patterns of Anchor*, Archar Books, Doubleday & Co., Garden City, NY, 1966.
2  *Ibid*, p. 185. ("An Epistemological Basis for Anarchism".)
3  Dolgoff, Sam. "The Relevance of Anarchism to Modern Society", in Terry M. Perlin (Ed.) *Contemporary Anarchism*, Transaction Books, New Brunswick, NJ. 1979, p. 40.
4  Smith, Michael P. *The Libertarians and Education*. George Allen and Unwin Ltd., London 1983.
5  *Ibid*, p. 11.
6  *Ibid*, p. 14.
7  *Ibid*, pp. 16—17.
8  Hopkins, Richard L. "Freedom and Education: The Philosophy of Summerhill." *Educational Theory*, Spring 1976, V. 26, No. 2, pp. 188—213. Hopkins concluded after a brilliant analysis, that Neill's remarkable education-community, and the philosophy on which it was based was in basic agreement with anarchist principles. Neill remarks, *Summerhill* (p. 28), how the pursuit of happiness and freedom is anathema to so called civilized societies — communist and capitalist — as well as to the coercive qualities of the civilizations for which their schools are socializing agents.
9  See A.S. Neill's clear, concise discussion of happiness and its relation to freedom in *Summerhill, A Radical Approach to Child Rearing*. Hart Publishing Co., New York City, 1960. See pp. 24, 53, 356 in particular.
10  Dewey, John. *Experience and Education*. Collier Books, N.Y., 1938. Free intelligence leads to growth and growth is the criterion of the validity of an experience. Material success is not.
11  Henry, Jules. *Culture Against Man*. Random House, N.Y., 1963. Henry's chapter on the distorting process of public education is a classic.
12  Representative, and highly publicized are: *A Nation At Risk: The Report of the National Commission on Excellence in Education*, U.S. Government Printing Office, Washington, D.C., 1983; and *The Twentieth Century Fund Task Force Report on Federal Elementary and Secondary Education Policy*, Kraus Reprint, Division of Kraus-Thomson Organization, Milford, N.Y., 1983. For summaries, see *Phi Delta Kappan*, September 1983, Milton Goldberg and James Harvey, pp. 14—18; and Patricia Graham, pp. 19—21.
13  Lindenfeld, Frank and Joyce Rothschild-Whitt (Eds.). *Workplace Democracy and Social Change*. Porter Sargent Publishers, Inc., Boston, 1982.
14  Swidler, Ann. *Organizations Without Authority*. Harvard University Press, Cambridge, 1979.
15  Goodlad, John I. *A Place Called School*. McGraw-Hill Book Company, N.Y., 1984. See also Hilton Smith, "Contemporary Studies of American Schooling", *Educational Studies*, V. 16, No. 1, Spring 1985, pp. 1—14. Smith is more favorably inclined toward Goodlad's recommendations and interpretations than I am.
16  Goodlad, *op. cit.* p. 328.
17  Goodlad, *op. cit.* p. 330.
18  See Kurtz, Paul, "Epilogue: Is Everyone A Humanist?" *The Humanist Alternative*, Prometheus Books, Buffalo, N.Y. 1973, p. 183 in which the humanist commitment to freedom is so strong, that strong words and actions are conceivable if the moral principles undergirding the experiencing of freedom are suppressed. Humanists share: "... a set of moral ideals which are committed to enhancing the qualities of human experience, but primarily a commitment to the use of critical intelligence", and "Sometimes the Humanists will feel it necessary, on the basis of the evidence, to call for revolution and for the violent destruction of a corrupt society — if there are no other means available for social change or compromise."
I have based much of my discussion of Humanism on this book, as well as the also excellent, *Humanist Manifesto* I and II, Prometheus Books, Buffalo, N.Y., 1973.

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# Reviews

*A Modular Curriculum in Computer Science*
  by Unesco/International Federation for Information Processing. Paris. Unesco. 1984.

Few areas of science are being developed with the vigour currently devoted to computer science, or "informatics" as it is also known. With this often bewildering advance both in the technology and in the applications of informatics has grown a demand in both the developed and developing countries for computer scientists of all kinds. Corresponding to this demand has been the need to train such specialists, whether by full time undergraduate or postgraduate courses, or part-time and in-service training.

This admirably consise handbook addresses itself to this need. It is a guide to the setting up of curricula in the computer sciences prepared and written by a group of computer scientists at the instigation of the International Federation for Information Processing (IFIP) under a contract from UNESCO.

The modular presentation was chosen by the authors, a distinguished quartet of computer scientists, in order to divide the subject matter of computer science into parts or modules (41 in all) which can be combined into curricula to suit the particular needs of the educator in a highly flexible manner.

The authors emphasise the importance of "hands on" experience which students gain by ready access to computer facilities, and recommend that they be encouraged to seek practical experience outside of their educational environment in industry, commerce, and government through secondment, vacation work, or "sandwich" type cooperative programmes. As they wisely point out, this experience is of great benefit to the employment prospects of students, as well as being of value educationally.

The authors are concerned that their work should benefit developing countries, where the need for computer specialists is growing rapidly, as well as in the developed countries, where the need is recognised and computer science education well established. In both contexts, the adaptability of the modular approach to local conditions and needs is a great advantage.

The authors distinguish between two main types of computer specialists: computer providers and servicers, and computer users, and proceed to analyse various grades of specialist within these two broad areas. They also give some attention to the employment opportunities open to these specialists. The authors emphasise the need for institutions to have precise objectives when setting up computer science courses and qualifications, and the need to bear in mind the practical aspects of this field of study at all times. They stress the necessity to keep abreast of the latest developments in hardware, software, and course content in the midst of rapid change, and point out that it is often the most recent developments in informatics where the greatest benefits are offered — not least to developing countries and institutions.

In stressing the need for relevance and "state of the art" technology, the authors give practical advice on the organization of courses, with recommendations as to teaching and support staff and also equipment needs. Bearing in mind the expense of mainframe and microcomputer systems, the authors recommend the value of microcomputers and of the sharing of facilities by institutions and departments with limited means. They also emphasise the need for suitable library facilities, especially for up to date journals.

The core of the book consists of the 41 modules into which the authors have divided the field of informatics. Each module is described in depth, with its objectives, general outline, detailed content, and an up to date bibliography. The modules range from introductory topics, through operating systems and computer architecture, programming languages and computer graphics and modelling, to advanced topics such as artificial intelligence. The interrelationships between individual modules, and also their prerequisites, are indicated wherever possible.

The outlines of two specimen curricula constructed from these modules are presented as examples. They relate to the training of information systems specialists, and of programmers and software engineers, respectively, and illustrate the flexibility of the modular approach by showing how 2, 3 and 4 year undergraduate programmes and thence postgraduate programmes may be built up on a simple "add on" principle. Reference is also made in this exercise to the criteria which should be met to ensure that recognised academic and/or professional criteria are attained.

This lucid and unpretentious handbook is full of useful hints and advice culled from years of experience. It will be a most useful aid to those educators wishing to set up computer science courses, and also a valuable resource to those who are already carrying out this task.

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*Competence: Inquiries into its Meaning and Acquisition in Educational Settings.*
E.C. Short *ed*. University Press of America. Lanham. 1984. 185 pp. ISBN 0 8191 3995 5

The question of competence has entered discussions about education with ever greater frequency in recent years. There is the notion of Minimal Competency Testing for those thought to be "at risk" when they leave school, and Competency Based Teacher Education has enjoyed a vogue in the United States, particularly during the late 1970s. Now, in Britain, the Further

Education Unit has discovered it, so its place on library shelves is assured.

This collection of ten papers is addressed both to the concept and acquisition of competence. In the first set of five papers the writers analyse the idea from different perspectives. Fagan uses rhetorical analysis, Noddings opts for a linguistic approach and Pearson for normative analysis. Noddings in particular attacks Competency Based Teacher Education on the grounds that there seems to be no demonstrable relationship between sets of competencies and general competence. She is also uneasy about its excessive emphasis on behaviourism.

In his paper on historical aspects of the competency debate, Johnson describes the huge literature on teacher effectiveness up to the 1950s. It produced few useful conclusions and leaders in the field, like A.S. Barr, confirmed that little of coherence has emerged. Some of the most recent systematic work, however, like the Beginning Teacher Evaluation Study is given little attention in any of these largely hostile analyses.

One of the most interesting pieces is the chapter by Michael Apple on curricular form and the logic of technical control. Although he details some of the familiar Marxist litany of attack on capital's establishment of Chairs of Free Enterprise in the United States and the creation of the Institute of Constructive Capitalism at the University of Texas, his main focus is on the deskilling and reskilling of teachers. He shows how some learning packages, which pursue pupil competence through objectives-related activities, have so minutely prescribed every aspect of teaching that decision-making skill has been taken away from teachers. His argument that reskilling involves the substitution of the management's notion of competence, however, does seem a little far-fetched and credits them with more capacity for conspiracy than they actually have.

The only paper which I disliked was Beittel's on the hermeneutics of qualitative experiencing. It starts with sentences like "Shining forth conceals, and concealment is the adumbration of light", and gets worse. I found it hermetic rather than hermeneutic, and out of place in the collection, because most other chapters are well and concisely written whereas this piece is saturated with Pseuds' Corner prose.

In both Britain and the United States the danger of a takeover by the more crass and knuckleheaded advocates of a narrow view of competence has not entirely passed. I suppose most of us want to see competence improved. The real questions are about how narrowly or broadly competence is conceived, what ideologies pervade practice, and the reasons why people take the stance they do.

This valuable collection of papers lacks a good chapter by an articulate and intelligent advocate of competence-based teaching and learning, but the contributors nevertheless enliven the debate and the book is well worth reading.

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*The Development Puzzle*
by N. L. Fyson. London. Hodder and Stoughton. 1984. 189 pp.

Books on development issues proliferate. Few fit the practical needs of practising teachers and fewer still have the kind of concise information sections offered here.

This most recent edition of "The Development Puzzle" is in 3 sections: background information on development issues; the reasons for and techniques of implementation of development education in schools; and resources. The book is worth buying for the third section alone — the most comprehensive and valuable resourse list I have seen.

Section One (Background Information) offers a selection of topics which include education, aid, health, food and agriculture, population and other aspects from the jigsaw of development. Each aspect is dealt with concisely, yet the material offered could be successfully divided into many lessons, though in Section 2 no indication is given as to how this might be done. The graphics are appealing, convey their message with clarity and should be easily reproducible for classroom use. Generally statistics are well used though there are too many occasions where the source (or date) of the statistics are not given. Sufficient comparisons are made between the developed and developing worlds, though some areas, especially the Pacific, are virtually ignored.

The section on Women and development is appreciated as all too often the importance of women in developing societies, the recognition of their workloads and their contribution to development are ignored. Significant reference is made to the relationships of disarmament to development and some attempt is made to show what could have been done for world economic and social development had moneys not been used for spiralling military expenditures. Half a day's military expenditure would pay for the whole malaria eradication programme of the W.H.O. A healthy population is seen as a precondition for development. Disabling and weakening diseases drain energy and so reduce the capacity to learn or to produce. In examining the North-South dichotomy it can be seen that the North relies on expensive curative care while the South needs inexpensive preventative medicine and even this is not available to many. Preventative medicine is linked with adequate nutrition, and nutrition to physical productivity. Cash crops are exported from some of the poorest countries, and are grown on the best land in those countries. Southern countries need to be able to add more value to their products before they sell them, and to sell on the international market without the present degree of hindrance from tariffs and other trade barriers. The North and South are interdependent, and changes in the South alone cannot bring about effective development. The type of educational emphasis suggested in "The Development Puzzle" stresses that people not just governments must be concerned, that full interdependence of the North and South must be realized and thus may we progress to a more peaceful and prosperous world.

Section Two, called Ideas for Teaching — teaching about development; Why and How, is the weakest section of the

book. The why is covered by a jumble of subject and organizational approaches and the how is inadequate. This is especially unfortunate as the how of putting across the concepts of development education has been, in my experience, the area in which teachers have least expertise and where they need the most innovative ideas. With a book of this scope it is difficult to cover the range of approaches and it is difficult to talk about the implementation of development knowledge without some idea of at which age groups certain techniques could be most successfully applied. There is need for a book of equal size on teaching strategies alone.

The school has an important role in encouraging social awareness and values and this cannot begin too early. While the section on the understanding of concepts has good format and coverage, it is difficult to credit that it is not until the ages of 11—14 that children begin to be familiar with the concepts of changing attitudes and values. With several different emphases possible it is important that teachers clarify their own position on development education: the production of a chart defining three separate approaches could lead teachers who are inexperienced in the field to suppose that they should magically fit into one of the categories. Many teachers would see themselves as straddling all three positions.

Section Three contains an outstanding compilation of resources for all topics within development education. Topics are listed, then for each topic a list of titles is given. This is expanded into an alphabetical list of all resources, be they film, book, wallchart or any other medium, together with an indication of content details of cost and availability. This is the most comprehensive list for teaching purposes that I have seen and certainly one of the easiest to use.

Tighter editing could lead to several improvements, notably in sentence structure, headings and in the correct numbering of pages (page one on the left-hand side?) Information on the contributing authors in Section Two is sometimes missing and documentation of statistics can be inconsistent.

These points are minor and should not deter the serious teacher from purchasing this fine book on development education.

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*We Make Freedom: Women in South Africa*
by Beata Lipman
Pandora. London. 1984. 141 pp. £4.95

*The Dora Russell Reader*
by Dora Russell
Pandora. London. 1984. 242 pp. £3.95

How much have we been crying, asks Nohambile Ntatwe, in the epilogue of Women in South Africa. "It's long", she answers, "but how do we pay the rent?" "We are holding on because ... what shall we do" "It's no good keeping quiet. I've realised it." The women in South Africa, Dora Russell, and women the world over have been crying for generations. But there is no white patriarch in the sky to save us when we cry moaning. No, these books sing another song: through tears of anger and anguish come the songs of defiance. Women who,

in the stranglehold of oppression, feel like they have no strength to carry on and fight, despite their broken bodies, defiantly, triumphantly, rise up and fight. Despite everything, these women realise that it is no use keeping quiet and hoping. The words have to be spoken, and the struggle lasts a lifetime and far beyond, but once begun there is no turning back. At first sight there would seem little connection with the struggle of a lifetime of Dora Russell and that of the South Africans chronicled in Beata Lipman's account. Yet both reveal the unswerving courage of standing up and fighting for women, against oppression, in whatever form, under whatever regime and in whatever conditions. Beata Lipman chronicles the accounts of, for the most part, ordinary women in their everyday struggles under apartheid. The book consists of short extracts from interviews with a large number of women. What comes through is the staggering courage of these women in the face of a day-to-day adversity that most of us would only have nightmares about.

What this book celebrates is the important and necessary struggle of all women, throughout the twists and turns of life, thwarting a view of change which would hold only those with special gifts as necessary to take us forward.

Dora Russell's book is a testament to the courage of a fighter for women, throughout her life, and one who has recognised that, once begun there is, continually, so much to say. Her writing presented in this volume, spans nearly sixty years, from 1925 to 1982. During that time, Dora Russell's concerns have shifted little. While some aspects of her writing are important for their situating of the history of the Women's Movement (as with the three volumes of her autobiographical, *Tamarisk Tree*), they also contain discussions of issues which are as tantalising today as they were sixty years ago. It is not surprising having read this volume to learn that Dora Russell remarked recently that, had she been younger she would have been at Greenham. For the concerns for peace and the position of women with respect of the possibility of a future for this planet, are themes shared by Russell and Greenham alike. Present in Russell's position are some very thorny and unresolved issues about the nature of masculinity and feminity and the position of men and women with respect to child-rearing. Some of Russell's statements then might be as contentious within the modern Women's Movement as they have been throughout her life. But, what for me matters above all else in this as with the other volume, is the lasting and burning commitment to keep on speaking the oppression of women. Dora Russell's life and the life of the many women of South Africa presented in these volumes offer us inspiration and courage in a world in which it is all too easy to cry with despair. As Dora Russell ends her volume:

If we examine ourselves and reflect on what powerseeking, killing and fear have done to a world of plenty and great beauty and its peoples, we may learn how it is possible to live as human beings, and take courage to do so."

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# CONTENTS

# THE NEW ERA

**Special Feature:
Threat To Unesco**

# Editorial

For more than a year, *New Era* has been commenting on the looming crisis in Unesco and the UN system. The withdrawal of the United States from membership of the Organisation a year ago and the notice given by the United Kingdom and the Singapore Governments of their intention to withdraw are symptoms of a malaise which threatens the whole UN system. Despite the manifest weaknesses and shortcomings of this system, it is a positive force for peace, justice and development in the world. Criticisms which have the effect of undermining the system, rather than identifying problems to be solved and supporting improvement, are mounting. Their impact is a destabilizing factor which is causing unnecessary anxiety and jeopardizing international relations at the very time when these relations are under threat from the arms race, growing economic competition and widespread acts of violence. It is a time when we must not only take stock of the situation but decide how, individually and collectively, we can best work towards strengthening and, where necessary, reforming the structures and institutions that are being put at risk.

Within the United Kingdom, the Campaign to Keep Britain in Unesco is coming to a climax as the date for the Government's decision on membership draws near. Since UK membership is widely regarded as a crucial consideration for the future of Unesco, in this issue we underline the work of the Campaign and appeal for support to be given to it. Our Special Feature includes reports and statements which set the UK situation against a wider international background.

Unesco has been criticised for its work on peace, a controversial subject despite the threat of war and the fact that the Constitution of the Organisation obliges it to take this interest. As Derek Heater points out in his article "What's So New About Peace Studies?", there has been a long history of suspicion about the place of this theme in education and this partly explains the present controversies.

The other main theme in this issue is defined by the term "culture". Writing from the perspective of recent change in educational policy in Britain, Janet Maw observes a striking change in cultural norms. A traditionally decentralized system, where teacher autonomy, local decision making and partnership have been valued is moving, she argues, towards a situation when central direction of a non-consensual kind is the motif.

Another kind of cultural transformation is discussed by Jeffrey Kane, who criticizes some tendencies in the technological revolution. These are at work in the computer revolution which, by contrast with some of its supporters whose views we have published in recent issues, he characterises as part of the "calculative foundations of modern educational thought". Citing Heidegger, he calls for a balancing element, namely "meditative thought".

Also in this issue we have a Profile by Hermann Röhrs of the distinguished early twentieth century new educator, Ovide Decroly, a commentary by Klaus Neuberg on a recent WEF(GB) Conference "The Arts Under Threat", and in Round the World a report on the activities of the newest WEF section, Nepal. As is customary, we include a substantial and varied review section.

This is the last issue for which I shall be editor, and my wife, Helen Connell, assistant editor. In 1986, we move to Deakin University, Victoria, Australia. Editing *New Era* has always been a stimulating challenge and we have valued and enjoyed the experience. We thank contributors, readers, our associate editors, distribution secretary, business manager, our printer, and by no means least, the Officers of the Guiding Committee of WEF for unflagging support. It is good to know that the reins of editorship are being taken up by a team from the WEF Guiding Committee under the coordination of Michael Wright of Goldsmiths College, University of London, whose close association with the journal extends over several years. We wish him and his colleagues in the editorial team — Elsa Davies, John Stephenson and Rex Andrews — every success.

## WEF SUPPORT FOR UNESCO

The WEF has identified itself with the Keep Britain in Unesco Campaign, and Rosemary Crommelin, the General Secretary, writes: "The World Education Fellowship, as one of the organisations involved in the founding of Unesco, views the proposed British withdrawal with the greatest concern. One of our chief aims is the promotion of education for international understanding, as we believe this will play a vital part in creating a stable and peaceful world. We regard our membership of the United Nations and Unesco and their suppport by the United Kingdom as of the greatest importance in the furtherance of this aim."

The WEF has been a Category "B" Non-Governmental Organisation (information and consultative relations) with Unesco since Unesco's inception. The WEF Guiding Committee has resolved unanimously: "If, as the British Government has stated, it fully supports the principles of Unesco, and that reform of the organisation is sought, the Fellowship believes that those objectives can best be achieved by Britain remaining within Unesco."

# Special Feature:
# Threat to Unesco and the United Nations system

Readers will recall that in the editor's article "The Crisis Over Unesco" (*N.E.* Vol.65 No.4) the background to the current crisis over United States and United Kingdom membership was outlined. In the first issue of this year, we announced with regret that the US had in fact withdrawn, and that the UK Government had given notice of intention to withdraw from Unesco at the end of 1985 unless specific reforms were achieved. That deadline is fast approaching, and following the Unesco General Conference now in progress in Sofia, a decision will be taken by the Government. That decision is expected to follow a special meeting of the UK Commission for Unesco, chaired by the Minister for Overseas Development, Mr Timothy Raison, in the latter part of November.

Unesco is at the centre of the present crisis, but it is becoming increasingly obvious that some influential critics have in their sights the whole UN system, including others of its specialised agencies.

In this special feature we consider Unesco's work and importance, give information on the UK Keep Britain in Unesco Campaign, the recent recommendations of the House of Commons Foreign Affairs Committee, and the critical attacks being made on Unesco. Also included are statements of support from within the UK and internationally.

We invite readers both to familiarise themselves with the issues and to join in the Campaign to Keep Britain in Unesco in its final, crucial phase.

## A call for continuing UK membership of UNESCO: Extracts from a recent open letter from sponsors of the Keep Britain in Unesco Campaign.

On 22nd November 1984, at a meeting in the House of Commons, Sir Geoffrey Howe, UK Foreign Secretary, announced the British government's intention to withdraw from UNESCO at the end of 1985 unless reforms deemed adequate by the Government were implemented. We welcome the fact that efforts are being made to make certain reforms within UNESCO, but recognise that a programme of changes such as that proposed by the UK government cannot be fully achieved within 6 months. We have therefore decided to sponsor this appeal for continuing UK membership of UNESCO, believing that it should work from within for those reforms which it deems necessary. We urge our fellow citizens to join us in working for this objective. ...

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| Lady Huxley | Sir Bernard Feilden CBE |
| Sir Hugh Casson KCVO | Peter Ustinov CBE, FRSA, FRSL |
| Dr Joseph Needham FRS | Sir Edmund Leach FBA, FRS |
| Sir Michael Tippett CBE | Prof M. H. F. Wilkins CBE, |
| Lord Hatch | FRS, Nobel Laureate |
| Sir Peter Pears CBE | Dame Margaret Miles DBE |
| Prof Shackleton FRS, FGS | Prof Lionel Elvin |
| Sir John Kendrew CBE, FRS | Graham Greene |
| Lord Perry of Walton OBE, FRSE | Alexander King CMG, CBE |
| | Sir Stephen Spender FRSL |
| Prof Dorothy Hodgkin FRS, Nobel Laureate | Dr John Horlock FRS, F.Eng. |
| | Prof Halloran |

# THE CAMPAIGN TO KEEP

■ The Campaign to Keep Britain in Unesco was launched in July this year at a meeting in the Grand Committee Room at the House of Commons, London, addressed by the Rt Hon. Timothy Raison, Minister for Overseas Development.

■ There is a national Campaign Committee, whose members represent the breadth of Unesco's concerns in education, science, culture and communications. They also represent all political parties.

■ The aim of the Campaign is to persuade the government to rescind its notice of withdrawal from Unesco. The Campaign believes that the UK has a duty to support the principle of universality of the United Nations and its specialised agencies. This principle of universality requires that the government should *unconditionally rescind its notice* rather than merely postpone a decision.

■ The Campaign accepts that Unesco is in need of certain reforms. It welcomes those reforms already undertaken or under active consideration in programme planning, management and administration. The UK Government should continue to press for such reforms, FROM WITHIN THE ORGANISATION.

■ The Campaign functions on two levels: (a) at the private level, informal contacts with those who make the decisions and their advisors; (b) at the public level, information about benefits of the organisation and Britain's continuing membership. The public campaign is directed at several target groups, among them: educational institutions and schools; teachers and their unions; the cultural community; the scientific community; Non-Governmental Organisations, particularly those in consultative status

# Unesco: Aims and Achievements

Unesco was established in 1945, the first of the United Nations specialist agencies. Throughout the 40 years of its existence, it has, despite setbacks and difficulties, proved its great value to Britain and the world.

Let me remind you that its aims were to assist in the reconstruction of a war-devastated world and in the building of new and better forms of social and cultural life for everyone. The construction of peace in the minds of men is how its purpose was seen. Such broad and idealistic aims had to be translated into specific programmes and projects — in education, the natural sciences, the social sciences, communications and the field of culture.

These programmes and projects have had to be pursued in a rapidly changing environment where resources have never been sufficient to meet demands. Unesco has sought to keep pace with world-wide decolonialisation, population explosions, economic and political crises, technological change and the other transformations of our time.

We cannot pursue the co-operative international programmes in education, the sciences, culture and communication for which Unesco was established by ignoring these changes. On the contrary, they provide the context and give rise to the very problems to which Unesco's work must be addressed. Thus Unesco has been, of necessity, caught up in many of the most profound, complex and controversial issues of our time. Naturally it has at times run into difficulties and it would be naive indeed to suppose that politics could be kept out. Despite this, Unesco has remained intact, its membership has grown to take in practically all nations, and it has managed to keep dialogue going and to maintain its programmes world wide throughout all the international crises of the past 40 years. There have been many remarkable achievements.

# BRITAIN IN UNESCO

with the United Nations; local and national politicians; religious bodies and churches; voluntary bodies and associations with an interest in the issues that are at stake.

## CRUCIAL DATES

October 8–November 12  Unesco General Conference, Sofia.

November  Meeting of the UK National Commission for Unesco, London.

November/December  UK Government to make final decision on notice.

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| **CAMPAIGN CHAIRMAN** | **Malcolm Skilbeck** |
| **CAMPAIGN COORDINATOR** | **Julia Hausermann** |
| **CAMPAIGN OFFICE** | **3 Whitehall Court, London SW1A 2EL Phone (01) 930 2931** |

## RELEVANT PUBLICATIONS

**Unesco and Britain – The End of a Special Relationship?** by John Maddison. An up-to-date overview, with special emphasis on NGO participation. Available from: John Maddison, Knowle House, Wood Road, Hindhead, Surrey, GU26 6PX (£3.00).

**Britain and Unesco**, ed. by Margaret Quass. Contributions by Lionel Elvin, Bill Taylor, Richard Hoggart, R. D. Keynes, Gerard Mansell, Dame Margaret Miles, Ben Whitaker, Malcolm Skilbeck. Available from: Council for Education in World Citizenship, 19 Tudor St, London EC4Y 0DJ (75p) Phone (01) 353 3353.

## What can citizens and organisations do to support UNESCO and the UN system?

The success of the Campaign to Keep Britain in Unesco depends on voluntary efforts at this crucial time. The active support of all those who value Unesco and the UN system is urgently needed.

What can **you** do? **If a UK citizen:**

- **pass resolutions** calling on the Government to rescind its notice of withdrawal, sending copies of such resolutions and letters to the same effect to the UK Government (and copies to the Campaign — address below);
- write **letters to the press** and utilise **radio phone-in** programmes;
- **lobby** Members of Parliament;
- **organise meetings** in schools, colleges, universities, churches, community centres, etc.;
- **collect signatures** for the Unesco petition (available from the Campaign office);
- **send donations** to the Campaign office.

  If a citizen of another country:

- **organise meetings** and **pass resolutions** supporting the universality of Unesco and send copies to Sir Geoffrey Howe, Secretary of State for Foreign and Commonwealth Affairs (Whitehall, London SW1, UK) as well as your own national authorities;
- **send letters of support** and **donations** to the Keep Britain in Unesco Campaign;
- **find out more about Unesco and the UN system as they affect your country.** The US and the UK are not the only countries affected by this crisis.

# THE FOREIGN AFFAIRS COMMITTEE OF THE HOUSE OF COMMONS RECOMMENDS CONTINUED BRITISH MEMBERSHIP OF UNESCO

On 24th September 1985, the Foreign Affairs Committee issued its report on the UK membership of Unesco. This 11 member Committee (7 Conservatives, 4 Labour) recommended that the UK should remain in the organisation rescinding its notice of withdrawal. It concludes that:

■ continued membership of Unesco is an objective which should be pursued in the interests of British scientific, cultural and educational interests;

■ the withdrawal of UK membership of Unesco is likely to have detrimental effects on the UK's relations with other friendly countries, particularly in the Commonwealth;

■ the withdrawal of UK membership of Unesco is likely to advance Soviet-bloc interests in the Third World;

■ a breach by the UK of the principle of universality in the United Nations and its Agencies could have long-term, and damaging, consequences for those organisations, and not merely for Unesco alone.

In reaching its conclusions the Committee examined evidence from a variety of governmental and non-governmental bodies and individuals within the UK, from the Director-General of Unesco and his senior staff and from the Permanent Delegates to Unesco of the UK and of various Commonwealth and Western countries. It also consulted third party studies and the Organisation's own working documents.

The Committee noted that the main purpose of Unesco is to promote respect for justice, the rule of law and human rights, by means of international collaboration in education, science and culture. It recognised that, as Unesco became more genuinely global in its membership during the 1960s, so the educational and scientific needs of the Third World legitimately became more prominent concerns of its activities.

The Committee noted that the pattern of consensus decision taking in recent years has tended to conceal important differences of opinion between Western and other representatives — implying that this has contributed to the present crises in which the United States has withdrawn its membership and the UK threatens to do so.

The Committee found widespread support both among the governments of other member states and among the UK organisations concerned, for many of the specific criticisms of Unesco made by the British Government — particularly the charges of administrative inefficiency and of politicisation in certain activities. It found, however, that the British Government has been much criticised in its turn for its use of the threat to withdraw (the notice given in November 1984). The threat in reality undermined rather than "safeguarded" the British negotiating position, causing doubt among many within the Organisation as to whether the British Government was still seriously interested in the completion of the reforms which it had advocated in early 1984, and in which considerable progress had already been made. The UK delegation had to make a special effort to overcome this doubt about British sincerity, which was partly due to the hostile manner in which the US Government had handled its own withdrawal during 1984.

Withdrawal would have serious negative implications for the UK, both at home and in international relations, the Committee said. For UK groups which have close links with Unesco, withdrawal would cause unwelcome disruption, creating a need for alternative forms of funding and co-operation. Owing to the substantial British share in both the projects and the permanent staffing of the Organisation, withdrawal would probably have a negative effect on the UK balance of payments. However, the most serious effects would probably be felt in international relations. UK withdrawal would be regarded with particular dismay by Commonwealth countries, which are anxious for reform in Unesco to succeed, and attach much importance to the principle of universality in the UN and its Agencies.

The Committee considered that Unesco's reaction to the British reform proposals has been very encouraging, including actions taken at the Executive Board meeting in June–July 1985, and concluded that, unless the General Conference overturns the recommendations of the Executive Board, or presents some other serious challenge to UK interests, the UK should not withdraw from the Organisation. Moreover, no final decision to withdraw should be taken without prior consultation of the House of Commons.

Specific proposals for other future reform in Unesco are that the Director General's tenure of office should be restricted to 6 years, with no possibility of re-election, and that an executive body of more manageable size should replace the present Executive Board.

# PARTNER OR PUPPET?
# – THE UNITED KINGDOM, UNITED NATIONS AND UNITED STATES.

Extracts from a speech given by Mr **Gough Whitlam**, Australian Ambassador to Unesco and former Prime Minister of Australia, to the United Nations Association of Great Britain and Northern Ireland, London, April 1985.

The United Nations system is just 40 years old. After 40 years any system is ripe for re-assessment. The re-assessment of any organisation, whether it is a university or a broadcasting system or a publishing house or any of the bodies to which one can compare Unesco, must be based on a consistent and continuing interest. It is not satisfactory merely to latch on to some particular aspects which irk you and say "Well, that's it, we've had enough of that" and get out. One will not make an organisation as relevant now as we all thought it was 40 years ago by just seceding from it.

The big change which has occurred in the UN system is that it now has three times as many members as it had at the beginning. Moreover, it has a much more diverse membership than it had 40 years ago. The UN was established by the victors in World War II plus the Latin American States. In consequence the victors and their original associates had an automatic majority in the General Assembly and the Security Council and in all the specialised agencies until at least 1960. In those issues which the General Assembly declares to be important and which therefore require a two-thirds majority, the founding members could not be out-voted until 1970. ...

The automatic majority which the founding members had in the UN and its specialised agencies got them into bad habits. Until the 1960s they never had to worry about arguing their case. What they wanted was automatically achieved or continued. ...

As the membership of the UN has changed over the last quarter century so inevitably have the agenda. The specialised agencies do not provide for a veto or a special majority. Every country has a vote of the same value. ... This should be no worry because very small countries often identify their interests with very large countries. It does mean, however, that large countries as well as small countries have to put their arguments in a consistent, persuasive way. ...

As the number of members in each specialised agency increases, the difficulty of administering each of them also increases. ... In the specialised agencies the executive bodies have been expanded in step with the legislative bodies — the Conference or Assembly. ... The Executive Board of Unesco [has] 51 [members]. ... They can be reduced by having a member on the executive body for every four or five nations in the organisation instead of every three. ... Nobody, however, has moved to reduce the numbers. ... Most nations seem to prefer a frequent turn on an ineffective body to a rare turn on an effective one. ...

The task of the Director-General in each specialised agency has become immeasurably more difficult with the surge in membership. The position is often misunderstood. ... The Director-General inevitably has come to embody the authority and continuity of the organisation. ...

The current Directors-General took office in WHO [World Health Organisation] in July 1973, in ILO [International Labour Organisation] in December 1973, in Unesco in November 1974 and in FAO [Food and Agriculture Organisation] in January 1976. They are all serving their second or third terms. ... Few persons are prone to beget or adopt new ideas or practices after eight or ten years at the top. It is not a bad time to consider the tenure of these chief executives. It can be done without offence or injustice to any of them. ...

Some of the agencies, particularly Unesco, are described as corrupt organisations. ... In the UK it is more difficult than in the US to suggest that there has been financial impropriety because since 1951 the UK Auditor-General has been the external auditor of Unesco and of most other specialised agencies. It cannot be said that his office is inefficient in general or inexperienced in international organisations in particular. One at least must assume that all expenditure has been promptly vouched for under the rules of the organisation. It is often contended these days that the duty of Auditor-Generals is to make some assessment of value for money and of efficiency in management. If that is what is desired in any of the specialised agencies, its legislative body should make the necessary changes to its Financial Regulations.

It is timely and proper, in the light of 40 years experience, to review the constitutions of the specialised agencies in respect to the matters I have discussed. ... There must be a better way to change the constitution of an organisation than by seceding. ... After the US announced its intention to withdraw from Unesco, wide ranging reviews of the organisation were undertaken by five working groups appointed by the Director-General and by a Temporary Committee established by the Executive Board. There would have been no such reviews if the US had not given notice of withdrawal but the US made no significant contribution to the process of review. Britain, with a new member on the Executive Board and a new Permanent

Representative, and France were encouraged by the Western Group to discuss and present proposals. It was as a result of their efforts that the Temporary Committee was set up by the Executive Board in May 1984, at the first of the sessions which it usually holds each year. The Temporary Committee's recommendations were accepted by the Executive Board at its second session, in October, and the Temporary Committee was kept in being to monitor developments for the Executive Board's meetings in 1985. ...

... For the first time for many, many years the Executive Board had been persuaded to accept responsibilities which had always been available to it. The diligence, dedication and dependability of Britain's representatives had achieved support for a change of attitude and direction. The Foreign Office should have been proud of them and appeared to be satisfied. The Americans who had organised the US withdrawal now became desperate. They saw that the US would probably be isolated. ... At the end of the second Board session in 1984 the same Americans decided to bypass the Foreign Office and to use the British media to persuade the British Government to give notice of withdrawal.

The Commonwealth permanent delegates stationed in Paris were the first to spot what was going on in Britain. They listen to the BBC. They read the English newspapers. ... They noticed that after the second Board session the same arguments and attitudes about Unesco were appearing in the British media as had appeared in the US media at the end of the previous year. The similarity in the campaigns was no coincidence. The International Organisations section of the State Department had engaged the same organisation to conduct both campaigns, the Heritage Foundation, which is described in its letter-head as "tax-exempt, public policy research institute". It is a very rich and, to my mind, a very sinister organisation. ...

Midway through the press campaign questions on Unesco were placed on the Order Paper of the House of Commons. Western delegates in Unesco were disturbed by messages from their colleagues in London about these questions. At several of the Western group meetings they expressed and reiterated a unanimous view that a notice of withdrawal by Britain would probably stop the process of reform in its tracks. They said that there would be a backlash against the Western countries and that the developing countries would believe that they had been deceived. ...

After 22 November [the date UK announced its intention to withdraw at the end of 1985] the flurry of interest in Unesco in the media and in the Commons subsided as completely and rapidly as it had erupted. I have given details of events and persons in order to explain how a major change was brought about in British policy towards the UN system over the space of five weeeks through American hustlers using the British press and backbenchers to stampede the British Government. Few would have thought that a British Government was so vulnerable and the British press so manipulable. ...

Britain's precipitate action was soon seen to have implications for the whole UN system. Britain was an original member of the UN and of all its specialised agencies. Distinguished Britons, Sir John Boyd Orr and Sir Julian Huxley, had been the foundation Directors-General of the FAO and Unesco and another, Wilfred Jenks, had been Director-General of ILO in the early 1970s. Britain is a permanent member of the Security Council and the custodian of the Unesco Constitution. The world may be accustomed to the US striking out from time to time at the World Court, the specialised agencies and the international banks. It is novel and uncharacteristic for the UK to do so. The UK now joined with the US in breaching the universal membership of the UN system. ...

The campaign to preserve British membership of Unesco is a first and essential step in preserving the universality of the UN system. There are certain criticisms of Unesco which must be countered forthwith. The organisation has had a bad press because it has been a forum for criticisms of the wire services. Your newspapers, including the Australian-owned ones, constantly suggest that the New World Information and Communication Order (NWICO), which the UN General Assembly entrusted to Unesco, would lead to censorship of the press, licensing of journalists and the establishment of government papers in competition with private ones. The simple fact is that if Unesco aimed to do any of these things it would first have to adopt a convention and then Member States would have to ratify that convention. The convention would only operate in those countries which ratified it. No steps have been taken to draft such a convention. Unesco has passed no resolutions and made no appropriations for any of the purposes alleged. ...

A justification given for Britain's notice of withdrawal was to save money or to spend it better. As a matter of fact the UK makes a profit out of Unesco. ... If experts are needed in a great number of fields, particularly to write or edit or assemble publications or programmes in the English language, Unesco seeks experts across the Channel. In financial terms Britain gets very much more out of Unesco than it puts in. Yet the UK has joined with the US in taking the biggest step in their history to diminish the influence of the English-speaking world in relation to the French- and Spanish-speaking worlds, which staunchly support Unesco.

Despite the perception in Unesco, the UK decision to withdraw may not be irreversible. Britain would never have given notice to withdraw from Unesco if America had

not already done so. American influence and resources are so great that when it chooses to return it will immediately resume where it opted out. If Britain withdraws it will only be able to return at a much reduced status. Britain has till the end of 1985 to resume its responsibilities and recover its influence.

# UNESCO IS ESSENTIAL FOR WORLD PEACE
# THE MADRID APPEAL FOR THE UNIVERSALITY OF UNESCO AND
# THE UNITED NATIONS SYSTEM

*Meeting in Madrid on 11th–12th October 1985 an international panel issued the following statement which has been sent to the Unesco General Conference and the media:*

Meeting on the eve of the 40th Anniversary of the United Nations, members of a reflection group came together at the invitation of the Spanish Organizing Committee because of a common concern for a universal and effective Unesco. They were concerned also with a noticeable weakening in some circles of support for multilateral cooperation in general and the UN system in particular. They recalled that the United Nations and its associated agencies were founded for preserving international peace and security as well as for promoting understanding and cooperation among all countries.

The complexity of world problems has increased greatly, creating a general crisis for civilization and even survival. The present situation thus requires, more than ever before, active cooperation and solidarity on a universal basis.

It is therefore vital to reiterate support for Unesco, whose birth was precisely inspired by the conviction that "whereas wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

During its forty years of existence Unesco has inspired and undertaken numerous programmes and activities in the fields of education, science, technology, culture and communication. These activities are essential not only for developing countries but also for the industrialized countries, helping them to redefine their place in the modern world.

Unesco has a unique role to play in order to preserve the cultural heritage and to enhance respect for the roles, identities and individual and collective rights of all peoples.

There is no doubt that there is room for improvement in Unesco's methods and activities in order to take account of the evolution of ideas and the challenges of the present and the future. But its existence cannot be questioned in the current world situation. Every breach in the United Nations system — or any part thereof — damages the capacity of that system to carry out activities which serve the needs of all its members. They must cooperate together in resolving pressing problems such as the consequences of a doubling in the world's population in the next three decades; financial crises; looming environmental catastrophes; the economic and social consequences of the arms race.

As well as the problems calling for action over the longer term, there is an immediate concern for the future of Unesco. We call upon peoples and governments to maintain the principle of universal membership. Every man and woman has a responsibility to become informed about and involved in the international system of which Unesco is a part. We appeal to educational, scientific and cultural groups and organizations to participate actively in Unesco, to disseminate knowledge, develop understanding of its international role and to urge governments to make a renewed commitment to the principle of international cooperation.

We call upon all member states meeting in Sofia at the 23rd Session of the Unesco general Conference, to take every possible step to preserve the structures and the fruitful relationships of Unesco and to maintain its spirit of universality.

## PRINCIPAL SIGNATORIES
**Gonzalo ABAD GRIJALBA**; Ambassador; ex-Permanent Delegate to Unesco, formerly President, Unesco Executive Committee; President, World Federation of Unesco Clubs; Professor **Guilio Carlo ARGAN**: Senator; Art Historian; ex-Mayor of Rome; Professor **Jean DORST**: Member, Academy of Sciences, Paris; ex-Director, Museum of Natural History, Paris; **John E. FOBES**: President, "Americans for the Universality of Unesco"; Former Deputy Director-General, Unesco; Former Chairman, US National Commission for Unesco; Former Chairman, US Association for the Club of Rome; Dr

**Jens NAUMANN**: Max Planck Institute for Human Development and Education, Berlin; Professor **Malcolm SKILBECK**: Chairman "Keep Britain in Unesco" Campaign; Professor of Curriculum Studies, London University Institute of Education; Vice-Chancellor Elect, Deakin University, Victoria, Australia; **Koichi UEDA**: Vice President, World Federation of Unesco Associations and Clubs; Dr **Leopoldo ZEA**: President, Supporting Committee to Unesco in Latin America; Director, Centre for the Co-ordination and Diffusion of Latin American Studies, Mexico; **Joaquin RUIZ GIMENEZ**: Ombudsman, Spain; President of the Meeting.

# What's So New About Peace Studies?

Derek Heater

The issue of "Peace Studies" has caused a veritable war in England: rarely in recent years has so much emotion been generated by an adjustment of curriculum content in English schools. For all the high-pitched tones straining the voices of the querulous opponents of Peace Studies one would think that the teaching profession had only just discovered in some obscure corner of its collective conscience the civic responsibility of attempting to make our world a more peaceful planet. And yet, in truth, the basic controversy has been engaged in varying degrees of intensity for the whole of this century.

Moreover, a certain rhythmical pattern may be perceived as this professional eirenic concern has episodically waxed and waned. The pattern may be briefly characterised in the following three-fold way. Stimuli, mainly of a political kind, prompt teachers to give urgent consideration to the role they might play in strengthening the less insular and bellicose elements in public opinion. These stimuli have often been of a dual nature: the negative fear of bloody conflict and the positive hope for stable peace. As a result teachers have produced courses and supportive organisations have readily provided speakers and learning materials. Government has in turn responded to these initiatives in a mood generally speaking ranging from resigned apathy to choleric antipathy (though there have indeed been some notable exceptions of positive if unsustained encouragement). It is possible to identify this rhythm of stimuli, actions and reactions in five distinct periods since the turn of the century.

In the years immediately preceding the outbreak of the First World War fears that just such a conflict might erupt were prompted by the warlike antics of the more rabid nationalists. At the same time, if but faintly and temporarily, a certain hope was kindled that a massive conflict could be averted when the first Peace Conference assembled at the Hague in 1899. As a result a School Peace League was created in England, and in a number of schools the day of the inauguration of the Hague Conference — 18th May — was celebrated as Peace Day. However, there is little evidence of any official encouragement.

The horrors of the Great War produced deep shock; and the creation of the League of Nations fired dreamy expectations that a repetition of the horrors could be prevented. In England public opinion was marshalled in support of the League by a remarkably well organised League of Nations Union, which in turn spawned an Education Committee to carry the work into the schools. Through this agency scores of thousands of young people were taught during the "twenty years truce" of the evils of war and the virtues of supporting the League. A couple of Presidents of the Board of Education gave enthusiastic support — Edward Wood (later Lord Halifax) and, scarcely surprising in view of his personal opinions, Charles Trevelyan. On the other hand, official publications like the *Handbook for Teachers* expressed but faint encouragement.

The third period is that of the Second World War — its outbreak proof of the vanity of the hopes lodged in the League; its course, proof of man's continuing propensity to inhumanity. Even so, there were souls who refused to be dispirited. Those among them who still cherished the belief that education could play a significant part in bringing greater peace to the world founded (or found) the Council for Education in World Citizenship. Its purposes were at first treated by the Board of Education with vituperative suspicion, though R. A. Butler came to accept as a matter of principle CEWC's proposal for an International Organisation for Education. But again, as in the inter-war period, the official publications which shaped the English post-war educational system had discouragingly little to say. The crucial Butler Education Act of 1944 was totally mute on the issue.

Two of the most horrific features of the Second World War — the gruesome Nazi extermination camps and the fearsome power of the atomic bomb — became clear only in 1945. They completed the terrible picture of the War and provided the negative stimulus to teachers to renew their efforts for education for international understanding. The parallel positive stimuli were provided by the hopes vested in the newly-created United Nations Organisation and the reality of increasing global interdependence. For a generation many teachers came increasingly to teach from a global perspective with the support of an increasing number of professional organisations. Notable support, leadership even, was also proffered by some Education ministers, most notably Edward Boyle and Shirley Williams. And yet there was no systematic or sustained official fostering of such school work (always excepting HM Inspectorate, who throughout the century have evidenced so much more enthusiasm for the cause than the politicians and civil servants). For example, government support for UNESCO even before the current attack, has always been feeble.

The fifth and most recent historical period dates from c.1980. The stimulus was the collapse of détente and the onset of renewed Cold War characterised particularly by

an intensification of public concern about nuclear weapons. The term "Peace Studies" had already been coined at the academic level of research and teaching. A number of teachers latched on to this and subject-matter drawn from the general field was incorporated into an increasing number of school curricula, especially at the secondary level. Local authority-designed syllabuses, teachers' groups and organisations and development projects proliferated. The reaction from the right of the political spectrum at both central and local government level has been bitterly hostile: the most common accusation against this teaching being that its purpose is the indoctrination of the younger generation into accepting the position of unilateralist nuclear disarmers.

Two fundamental questions are prompted by this brief historical analysis. In the first place, why has there been so little official support for education for peace? Secondly, and more specifically, why has indifference turned to positive hostility in the most recent period?

Any attempt at fostering interest in international affairs must initially overcome that traditional insularity of the English mentality epitomised by the famed *Times* headline, "Fog in the Channel, Continent cut off". Current British hostility to UNESCO should perhaps occasion no surprise; for, apart from the special circumstances of powerful US pressure on the Foreign Office, there is a fairly continuous history of suspicion of such international co-operation, which can be traced back to the refusal of British governments to co-operate fully with the international Committee of Intellectual Co-operation of the League of Nations. For example, in 1941 the Headmaster of Sherborne School, Nowell Smith, wrote: ". . . it certainly has received no support from the British Government nor any attention from the British public. The Englishman is not eager for either organisation or co-operation; he is suspicious of internationalism and freezes at the word 'intellectual'".

Part of this cool insularity was no doubt rather a hostility to continental Europe born of the arrogance of Empire. For many years in schools throughout the country 24th May was celebrated as Empire Day with warm encouragement from the Board of Education. And dusty wall-maps were hung permanently on the walls proudly displaying the pinky-red splodges of the Empire upon which the sun never set, the extent of which was artificially enhanced by the way Canada is distended in the Mercator Projection.

Concern has indeed been expressed on occasion that teaching History, for example, with an international perspective (unless it be Imperial History) will endanger the sense of loyalty to and appreciation of the traditions of the British nation-state. This fear has been most recently voiced by two of Mrs Thatcher's particularly staunch supporters — the historian, Lord Thomas and the Education Minister, Sir Keith Joseph. Now British History has been a more traditional fare than World History; and this hankering after traditional curricula finds varied expression among the opponents of Peace Studies. Another facet is the argument that the academic qualities and standards of the traditional disciplines are in danger of being undermined by new material, especially if presented in an interdisciplinary relationship. Thus Lady Cox and Dr Scruton in their pamphlet, *Peace Studies: A Critical Survey*, declare: "We deny that Peace Studies can constitute a clearly defined subject at *any* level. In particular, we believe that Peace Studies is . . . downright disreputable . . . as a part of the school curriculum."

Finally, teaching about peace, the opponents argue, is a form of political education; political education must lead to indoctrination because young people are too immature to detect and compensate for the bias in their teachers, who cannot be trusted to teach objectively; therefore peace education, along with all other kinds of political education, should be excluded from school curricula. For instance, Dr Rhodes Boyson, then a junior Education Minister, denounced in 1982 the practice of some teachers of wearing CND badges in school: "Children go to school to be taught and not politically infiltrated," he declared.

Resistance to World or Peace Studies may be discerned at various times during the present century. However, the hostility is probably more strident now than ever before. How can this be explained? Three reasons may be tentatively suggested. In the first place, the related issues of ideological passion and the fearsome nuclear arms race have bred more sustained, intense and simultaneous emotions of hatred and fear than ever before in Britain. (During the two world wars there was plenty of hatred for a short period, but less cause for fear of widespread death and destruction.)

Secondly, it is perhaps not without significance that when government has encouraged teachers to teach about international peace and co-operation, Ministers have often been able to approve of the canalisation of this work into support for international institutions: when the British government was enthusiastic about the League and the UN it was perfectly permissible for teachers to acquaint their pupils with the pacific purposes of these organisations. Currently there is no such politically acceptable focus of international allegiance.

Finally, the bitterness of present-day hostility to education for peace is often a bitterness bred of ignorance. Accusations of bias and indoctrination have been vigorously denied by Her Majesty's Inspectors, whose independent observations have led them to assess that professional standards are high in this field. They also report that in very few schools are there identifiable blocks on the time-table labelled "Peace Studies"; rather are the various

constituents of this field of study to be found in natural places in the syllabuses of traditional disciplines such as History, English, Religious Studies.

The trouble perhaps has lain in the title "Peace Studies". Its existence has led to the myth that a new-fangled "subject" has been invented which has been insidiously infiltrated into English schools to undermine alike academic standards and national security. A much truer understanding of what has been happening requires an historical perspective. For much of this century sensitive and conscientious teachers have sought as a civic responsibility to encourage the younger generation to understand as clearly as possible the problems and perils of international conflict. The terms they have used for this endeavour have varied, and they are not very important (several have been used deliberately loosely in the article). What is importan[t] is that due recognition should be given to the sincerity [of] those who have been engaged in the difficult task of layin[g] the foundations of an intelligent popular opinion alert t[o] the threats to precious world peace.

[This article is based on a talk and follow-up discus[s]ion at the conference "Creating Conditions fo[r] Peace — the Role of Education", jointly organised b[y] WEF and WCCI and held on 4th May 1985.]

Formerly on the staff of Brighton Polytechnic, Derek Heater is [a] freelance writer with particular interests in international an[d] political education. Mr Heater's publications include *Pea[ce] Through Education*, reviewed *N.E.* Vol.66 No.2, p.50.

# WEF members write:

In *Drama and the politics of ignorance*, the 4th Annual Lecture of the National Association for the Teaching of Drama, WEF Guiding Committee member **Dr James Hemming** writes: "the fragmented subject-based curriculum, with external examinations as the goal of it all, is proving so resistant to change, even though the system is crying out for revolutionary renovation." Schools, he says "continue to shy away from anything sufficiently significant to arouse real feelings: an academic approach to life is much safer". Consequently, education, "a patchwork of isolated subjects, swotted up and examined independently of one another, is an outrageous distortion of the educational process."

Educators, he claims, have been unduly preoccupied with specialisation and traditional skills; there is an alternative: "If we build on the actual interests and motivations of young people themselves, by providing stimulus and opportunities for their personal growth and self-expression; and if we give these same young people a lively, involved perspective on the world in which they are growing up, we need have no worries that the skills relevant to our times will be neglected."
(Copies available N.A.T.D., 30 Heathdene Road, Streatham, London, SW16, U.K.)

**Professor Joon Hee Park**, Associate Editor of *N.E.* for East and Southeast Asia, has published an appeal to work positively towards human survival and peace in a world at risk. In *Objective Cognition of Identified Culture*, published by East-West Education Research Institute, Ewha Women's University (Seoul, Korea), he identifies war as "the worst evil that afflicts human beings". Conflicts and tensions abound in the world; fake claims about the cultural superiority of one group or nation over another abound, and both economic and military competition imply dangerous risks to humanity. However, perhaps the most serious [is] "the extreme egoism which has dominated the huma[n] mind". Stressing the imperative need for survival an[d] goodness, Joon Hee Park believes that "Everyone must b[e] educated for the realisation of survival and human good[ness]. This requires greater attention to the potential fo[r] goodness in all people and nations and to religious, ethic[al] and moral principles in life.

# Curriculum Control and Cultural Norms: Change and Conflict in a British Context[1]

Janet Maw

The educational system of England and Wales is regarded especially in curriculum matters as one of dispersed control, compared to systems such as the French where control is firmly centralised. Both types of system involve costs as well as benefits, and it is not my purpose here to argue their relative advantages and disadvantages but to consider some of the sources of conflict in attempting to move from a decentralised to a more centralised system. Essentially, such a move involves not simply a change in the balance of political control between group interests, but also changes in cultural values, assumptions and practices. During the last decade, there has been a stated intention, on the part of central government, to move towards a national framework for the curriculum, which has been interpreted as an attack on teacher autonomy. Whilst there is no necessary conflict between the conception of a national curriculum framework and local initiative and development, nevertheless, in a system where no such framework exists, its establishment requires a careful definition of the relationship between different levels of decision-making in curriculum matters, and a mode and manner of change that respects the existing norms and practices, if such conflict is to be avoided. In England and Wales, the relative neglect of these issues has led to considerable resistance to change which, though it tends to focus on the content of change, is, to an extent, more explicable as a resistance to the way in which the process of change is being conceived and managed.

In the period since the Second World War the educative system of England and Wales has often been described as a partnership between the Department of Education and Science, the local authorities and the teachers. However, in curriculum terms this partnership has, since the war, been very one-sided. Central control of the primary school curriculum was abandoned in 1926; of the secondary school curriculum in 1944. From then until 1981 there was no formalised central curriculum policy for the maintained schools apart from the requirement for religious education. The local education authorities which actually owned the schools, largely interpreted their curriculum responsibilities in terms of providing adequate resources for "efficient education" and an advisory service which saw its role as mainly one of support for the schools.

In practice, this left formal control of the curriculum in the hands of teachers and schools, in particular, head teachers. Obviously, informal controls operated, especially the examination system; but the abandonment of the selective system progressively freed the primary schools from the 11+ examination, and the introduction of the General Certificate of Education, a single subject rather than grouped examination, meant that although the syllabus for particular subjects was controlled by the examination boards, the overall structure of the secondary school curriculum was not.

In these circumstances it is not surprising that there grew up a belief in the so-called "autonomy of the teacher" i.e. a belief in the right of teachers to decide on curriculum matters, a right which was frequently justified by reference to a particular set of educational values centring on notions of individual need and worth and hence the educational centrality of the teacher-pupil relationship. These individual-orientated values — self-determination, uniqueness, personal development and satisfaction, individual autonomy, etc. — clearly indicate the importance of situation-specific curriculum decision-making; hence the need for teacher autonomy. They have been very powerful values in the educational culture of this country, held not only by teachers and their associations, but also teacher trainers, educational psychologists, HMI and what Maurice Kogan has called "the whole liberal educational establishment"; they have a "strong institutional base" (Kogan, 1975).

Moreover, it is inadequate to dismiss the notion of teacher autonomy as simply a myth. It appeared to be powerfully reinforced in action when the LEAs and teachers were able to defeat what they saw as an earlier attempt at central curriculum control in 1962, and to substitute instead the Schools Council with a majority of teacher members. It influenced the whole style of the curriculum development movement in this country, and it had a powerful (though haphazard) impact on teachers' conceptions of their professional responsibilities and their willingness to engage in the realities of curriculum change. In other words, the belief in the teachers' autonomy had an impact on practice at all levels.

There were of course, numerous critics of teacher control of the curriculum throughout the early 1970s, a period of considerable educational upheaval, due to the raising of the school-leaving age, secondary school reorganisation along comprehensive lines, and a severe shortage of teach-

ers. But determined central intrusion into the individual-oriented, teacher-dominated consensus on the curriculum was signalled by Prime Minister Callaghan's speech delivered at Ruskin College in 1976.

Callaghan made these claims:

(a) schools were drifting away from national needs;
(b) we needed higher standards of literacy and numeracy;
(c) we needed a stronger technical emphasis in schools;
(d) we needed a stronger school-industry link.

The speech was followed by a series of conferences around the country, carefully stage-managed by the DES, with a prepared agenda and invited participants only, and by a consultative Green Paper in 1977. The Green paper can in no sense be seen as a curriculum policy document, in the sense of setting out what children should learn. What it did was firstly, to state a set of educational *aims* (which have appeared, with variations, in major DES documents since. They have no stated justification, but can clearly be seen to lie within a liberal-humanist framework), secondly, to discuss a set of *issues* about the curriculum, and thirdly, to signal a *role* for the Secretary of State and the DES in curriculum matters.

In fact, much of what was said or written on curriculum during this series of events was neither very radical nor very precise, but the manner and meaning of the intervention were important in a number of ways. In the first place, the impact was to re-define the public debate about education in this country, from an individualist to a societal focus, with an emphasis on vocationalism and "the needs of industry". In spite of a confusion of different documents and speeches, one insistent central message has been highly utilitarian and managerialist. This obviously conflicts with some core values held by many teachers. Secondly, though the re-definition of roles in curriculum decision-making did not conflict with the law, it did conflict with established practice. Thirdly, teachers were largely excluded from the public debate. Very few were invited to the conferences of the Great Debate, and the protests and comments of the teachers' associations have been largely ignored by the DES; the teachers were shown not to have public support in sustaining their claims. Finally, the Ruskin Speech and subsequent events gave public sponsorship to the attack on teachers that had been growing throughout the 1970s. Though Callaghan's speech and the Green Paper contained no direct attack on the teaching force, they unleashed a direct attack that the statements and activities of subsequent Secretaries of State have done little to curb or contain. Indeed, some of the comment in the late 1970s appeared to make the teachers responsible for the entire economic recession — a convenient scapegoat for industrial failure and managerial in-

competence. It was not until early in 1984 that the Secretary of State gave public recognition to the fact that teachers are doing a good job in difficult circumstances, and for the teachers this belated recognition is overshadowed by the fact that he is determined to link teachers' pay and promotion to formal teacher assessment. The whole tenor of public debate has been to see teachers as part of the *problem* of curriculum change rather than as part of the *solution*.

Thus, the very real problems that need to be addressed i.e.:

(a) the optimal division of public responsibility for the curriculum in a democracy, and its relationship to professional responsibility;
(b) the structures and procedures for carrying out these responsibilities;
(c) the nature and structure of the curriculum to which the young should have right of access;

have become overlaid and obscured in this country by the over-politicisation (in any political terms) of the debate, the promotion of a particular view of "national needs" in the curriculum, and the sustained attack on those who are at the point of "delivery" in curriculum terms — the teachers. It is perhaps not surprising that some of the replies of teachers and their supporters have been as intemperate as some of their attackers. Whilst the National Union of Teachers has asked some pertinent questions about who is to define national needs, others have attacked the whole notion of either the desirability or feasibility of a national curriculum framework. On the one hand, such a move is seen as the first step on the road to totalitarianism; on the other it is seen as a chimera due to the lack of consensus in our society and the impossibility of "controlling" thirty thousand schools and other educational institutions. This implies a highly bureaucratic notion of control, and ignores the fact that the means by which a framework of agreement is reached is crucial to committed implementation. The myopic parochialism of the more extreme views has done little to clarify the issues.

If one turns from the thunderous certainties of some of the debate to the actual curriculum documents from the DES, their tentative nature and lack of clarity seem rather surprising. *The School Curriculum* (1981) is the core policy statement, and it does clarify the responsibility of the Secretary of State to have a concern for the "content and quality of education", not simply the provision of resources. It restates the set of educational aims. On the *curriculum*, however, it is confused. It is not just that there is no clarification of whether we are to think of the curriculum in terms of areas of experience, themes and issues, or subjects (all of which appear in the text); it is that two different and incompatible philosophies appear to underlie what is written. Sections of the document are liberal-

humanist in orientation, others strictly utilitarian; the section on "Preparation for Adult Life", for instance, ignores the personal, the political and the cultural in the life of adults, and concentrates solely on working life. It is accurate, but not very helpful, to describe *The School Curriculum* as philosophically incompetent. More relevant is to recognise that it reflects a lack of consensus within the DES itself, between the political/administrative view (the civil servants) and the professional (Her Majesty's Inspectorate). These differences can be seen clearly in the two discussion documents which preceded *The School Curriculum* i.e.:

(a) *A Framework for the School Curriculum* (1980), a DES document specifying a central core of required subjects justified largely in utilitarian terms;

(b) *A View of the Curriculum* (1980), an HMI document whose essential message (consistently maintained through a series of HMI papers) is that all children should have a right, through a broadly common curriculum, to access of all the main areas of culture available in the society.

*The School Curriculum*, then, can be seen to *incorporate* two views of a national curriculum framework without *reconciling* them. In addition, as the Secretary of State has no statutory right to impose a curriculum on the schools, the preamble to the Sections on curriculum is entitled "The Recommended Approach", which recognises the legal realities. *The School Curriculum* was followed by two DES Circulars to local authorities recommending the policy document, inviting them to undertake a review of their curricula, and asking for certain information. Whilst it is true that *Circular 8/83* is more detailed and mandatory in its demands and that the nature of the information requested, in itself, implies certain desired directions for curriculum development, nevertheless the language employed is that of civilised discourse, of invitation, recommendation and request, rather than requirement and control.

It is difficult to assess the impact of this "central curriculum policy". Certainly there has been a great deal of activity, but at both local authority and school levels response can vary from compliance to enthusiasm, and the degree of consultation and commitment will similarly vary. As yet we have no idea of the amount of real change generated by the activity. As a first step, publication of local authority responses to *Circular 8/83* is awaited. However, given that the state owns no schools, cannot impose a curriculum, that central documents on the curriculum have been confused and, to a degree, tentative, we have to explain why there is such a strong perception in this country of an increasingly strong central control of the curriculum.

I would argue that this perception is correct, but that control of the curriculum is not being managed through the development of a direct and open policy for an agreed framework for a national curriculum. Indeed, the most recent DES paper "The Organisation and Content of the 5–16 Curriculum" (1984) appears to be more vague, tentative, and hedged with limitations than previous statements. Control of the curriculum is, rather, being managed through the introduction of a series of *indirect* constraints and interventions, which, taken together, form a set of powerful boundaries without forming a coherent framework. The most important can be listed as:

(a) resource control;

(b) teacher education: the introduction of the Council for the Accreditation of Teacher Education, and of centrally directed in-service education;

(c) policy-directed educational research funding;

(d) Manpower Services Commission intervention through the Youth Training Scheme and the Technical and Vocational Educational Initiative (the latter has enabled direct intervention in the school curriculum by the Department of Trade and Industry);

(e) examination reform.

In the British context examinations have been an important curriculum control. The new General Certificate of Secondary Education at 16+ will be a single subject examination, which past experience has shown to be not conducive to the development of a broad curriculum. The Certificate of Pre-Vocational Education at 17+ will be a grouped examination, but not designed for the whole school population. The potential thrust of current examination development is to reinforce and perpetuate divisions within the curriculum, rather than promote a national framework, and to increase central control of the academic curriculum through the promulgation of specific subject criteria for the GCSE.

In summary, central management of curriculum change in this country can be seen to have been inconsistent, indirect and to a degree authoritarian. The education system is increasingly subject to forms of control but without the agreed curriculum framework, which might have made some of the forms of control more acceptable. The response of the other "partners" in the education service, the local authorities and teachers, has been patchy also confused and inconsistent. Given the actual developments, some of the more vociferous opposition to a national curriculum framework may appear to have been tilting at windmills. However, the degree of resistance has to be seen, not only in relation to projected and actual changes in the content and control of the curriculum, but also in the violation of deeply held cultural values and norms in the educational practice of the country.

Notes
1. A revised version of a paper deliverd at the British Council International Seminar on Curriculum Evaluation for Change, December 1984.

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# Computers as a Cultural Medium

Jeffrey Kane

Our age is marked by rapid and profound technological innovation. New and emerging technologies are yielding power and control unimaginable just a generation ago. Yet each advance challenges our ability to direct our new found energies toward humane goals.

We can split atoms, splice genes, and speed through data to the tune of 10 million operations per second. Yet the atom may light the world or plunge it into shadow; newly created bacteria may yield a new generation of wonder drugs or a new generation of chemical weapons; sophisticated computers can provide the individual with vast intellectual resources or unprecedented invasions of his privacy.

It is clear that technology provides humanity with both threat and promise. The task before us is to dispel such threat and actualize such promise. However, it would be a mistake to assume that technology is simply power in need of direction. Modern technology did not emerge in a cultural vacuum; it embodies certain kinds of concerns, certain kinds of attitudes, certain kinds of thinking. Such intellectual tenets, like an unseen ocean current, tend to move us toward pragmatic conceptions of value questions. This is not to say that technology compels us to think and act pragmatically, but that technology embodies a cultural intellectual paradigm, a paradigm in need of balance. Thus, one task is not to examine the ethics of the application of a specific technology to a specific problem, it is to explore the thinking that gives rise to technology.

*Distinction between Calculative and Meditative Thinking*

Martin Heidegger maintained that technology arose from "calculative" thinking. Such thinking is characterised by its speed, precision, and efficiency. Calculative thinking attends to practical problems; it organises, measures, plans, and translates into action. Through it we concentrate and focus our power. Our ingenuity and innovative capacity stem from it. Every modern technological advancement from the light bulb to the lazer, from the wheel to the whirring turbine, is embedded in this paradigm of thought.

However, Martin Heidegger explains that "calculative thinking, ... never stops and collects itself. Calculative thinking is not meditative thinking, not thinking which contemplates the meaning which reigns in everything that is." Though calculative thinking is precise, it lacks subtlety and is unable to grasp nuance, tone, and meaning. It cannot cope, for all its sophistication, with the ambiguity, uncertainty, or tacit meanings of human existence. Calculative thinking can yield power but never coherence; it can solve problems but not distinguish one that is worthy from one that is worthless. The essential human context for being and action is beyond all such thinking. All these concerns are better suited to Heidegger's "meditation" thinking.

Our calculative paradigm of thought has yet to be balanced by meditative thought which contemplates, thought which encounters rather than manipulates, thought which unfolds into understanding rather than power. Consequently, our cultural "predisposition for calculative thinking constitutes the attitude with which we approach the world". Our orientation, our perspective and

our basis for action are all shaped by the implicit structure of our thinking. Heidegger explains,

> The world now appears as an object open to the attacks of calculative thought, attacks that nothing is believed able any longer to resist. Nature becomes a gigantic gasoline station, an energy source for modern technology and industry.[1]

Nowhere is the need for some counterbalance to the calculative paradigm more immediate and profound than in the field of education. Education not only embodies the intellectual paradigm of the times, but it also initiates children into a way of relating to the world around them and understanding themselves.

Behaviorism and cognitive psychology, both modeled in the calculative paradigm, pervade much of modern American education. The emphasis on behavioral objectives, standardised tests, endless quantitative measure of educational quality, and even more rapid knowledge acquisition all attest to the mechanistic context of educational thought. Learning is measured on "objective" tests that negate the subjective transformation that takes place in the mind of the learner. The meaning of the knowledge gained is to be found in how it helps the learner see some new order or pattern in himself or the world around him. Static facts remain isolated and purposeless in many a child's mind though his or her scores are high. The emphasis in modern American education is on the rapid and efficient filling of heads, not the expanding of minds or the heightening of human awareness.

*Computers Assume Increasing Role*

It is of little wonder that computers should assume an increasing role in such a context. As information processors exemplify calculative thinking they present clear and specific information and respond with unquestionable accuracy. Computers can also provide simulation environments to challenge and skill. Some educational theorists, such as Seymour Papert of MIT suggest that computers can be used to teach children to think in a "step-by-step", literal, mechanical fashion.[2]

The drill and practice format amounts to the development of an electronic work book; it reinforces the detachment and alienation of material that had once been taught by more conventional methods. Furthermore, computers using such a format cannot respond to particular questions. They cannot engage in conversations regarding either the material itself or its personal meaning for the student.

Simulation environments also reify calculative thinking. The simulations usually face the user with a set of circumstances where the challenge is to make maximum use of available resources. The simulation game, Pegasus, for example, takes the user to a planet where he or she must establish a colony and mine for valuable materials. Heidegger's conclusion that calculative thinking makes the world into "one giant gasoline station" is concretely illustrated. Aesthetic concerns, questions of rights and obligations, and the recognition of competing claims rarely enter such a format.

However, the most powerful application of the computer in education is found in its use as a tutee. In this case the computer does not instruct the user but is programmed. In the designing of programs the programmer must break down his or her goals into functional units and instruct the computer to perform specific procedures in a systematic fashion. Papert and some of his colleagues at MIT have invented an artificial language, LOGO, specifically created for such programming. LOGO's strength is that it enables even small children to direct the computer to construct geometric shapes and line drawings. Papert maintains that the "computational paradigm" of thinking, as he calls it, can be used not only to teach maths and physics but also as unlikely a subject as English grammar. By programming a computer to fill syntactic structures with random words from lists of nouns, verbs, etc., the student, it is believed, comes to know the logic of grammar.

*How Is Children's Learning Best Served?*

The question arises as to whether children would be better served with simple blocks than constructing abstract line drawings on a computer. It would seem far more appropriate to build houses and castles where children could informally pursue their studies of balance and weights, where their imaginations could weave images of their daily life. It is through such experiences that the young child contemplates the world and the way people live their lives. Harriett Cuffaro of the Bank Street College of Education concludes that, "at the young child's level of capacity, the world of micro-computers lacks the permeability and flexibility to accommodate the kinds of problems that children spontaneously deal with at these ages, the questions that arise from daily encounters with people and things."[3]

LOGO's micro-environments are calculative domains; the essence of the child's interaction is instrumental. The context for action and the mode of action are devoid of subtlety, imagination, metaphor, and the vast ranges of ineffable human meaning. The time spent in the micro-environments of the computer is time spent away from the macro-world of human experience; it de-natures childhood and the child.

The vacuousness of LOGO's domains is clearly illustrated in the "computer poem" constructed by a 13 year old girl in one of Papert's studies.

INSANE RETARD MAKES BECAUSE SWEET
    SNOOPY SCREAMS

SEXY WOLF LOVES THATS WHY SEXY LADY
    HATES
UGLY MAN LOVES BECAUSE UGLY DOG HATES
MAD WOLF HATES BECAUSE INSANE WOLF
    SKIPS
SEXY RETARD SCREAMS THATS WHY THE SEXY
    RETARD HATES
THIN SNOOPY RUNS BECAUSE FAT WOLF HOPS
SWEET FOGINY SKIPS A FAT LADY RUNS[4]

The one thing that is clear about these words is that the words say nothing. They were not meant to. The context of the program was not to express anything but to control the computer. The essence of human language, the communication of meaningful ideas, is absent from the computer's generation of "sentences".[4]

Papert does not recognise that LOGO, in providing a calculative paradigm of thinking to children, tacitly predisposes them toward a pragmatic, manipulative mode of conception and valuation. The power and control of the computer as an information processor is so evident, so dramatic, and so practically satisfying that it may well serve to diminish the possibility and importance of meditative thinking.

The fact that we are in the midst of a computer revolution in education attests to the calculative foundations of modern educational thought. What is needed is not a reification of, inculcation of, our mechanistic thinking but a nurturing of the balancing element, meditative thinking.

The human factor, the distinctly human capacity for meditative thinking, is a far more proper focus for a revolution in education.

Martin Heidegger warns that,

... the approaching tide of technological revolution ... could so captivate, bewitch, dazzle, and beguile man (and child) that calculative thinking may someday come to be accepted and practiced *as the only way* of thinking.

... Then man would have denied and thrown away his own special nature — that he is a meditative being. Therefore, the issue is the serving of man's essential nature. Therefore, the issue is keeping meditative thinking alive.[5]

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**Footnotes**

1 Martin Heidegger, *Discourse on Thinking* (New York: Harper Colophon Books, 1966), p.50.
2 Seymour Papert, *Mindstorms: Children, Computers, and Powerful Ideas* (New York: Basic Books, Inc. Publishers, 1980), p27.
3 Harriett K. Cuffaro, "Microcomputers in Education: Why Is Earlier Better?", *Teachers College Record* 85, # 4 (Summer 1984), p.564.
4 Papert, p.49
5 Heidegger, p.56.

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# Round the World

## Nepal

Dhruba Bahadur Shrestha, Secretary of WEF (Nepal) writes from our newest WEF Section, formed in February 1984. Section activities have included regular meetings, a talks programme during the summer, and an educational exhibition in Kathmandu.

Mr Shrestha is principal of Tribhuvan Adarsha Madhyamik Vidyalaya, a secondary boarding school established in 1953. Situated 16 kilometres south of Kathmandu, the entire campus and buildings were donated to the school by the late King Tribhuvan. The school apparently has a delightful setting, surrounded by green hills. At present there are 198 boarders and 155 day scholars. Among the day scholars are 25 girls. There are 10 classes, i.e. from Grades 1 to 10. The school staff numbers 19, of which 5 are women.

As one of a group of school administrators from Nepal, Mr Shrestha spent two semesters in the United States on a school administration and supervision programme at the University of Connecticut in 1980. It was here that he and his colleagues came into contact with the WEF through the branch of the US Section there.

WEF members from other sections are warmly invited by Mr Shrestha to visit Nepal.

# The Arts Under Threat
## Some reflections on the mood of a recent conference
Klaus Neuberg

Following on the 1984 Utrecht International Conference of the WEF a one-day conference on "The Arts Under Threat" was held in London, sponsored by the Great Britain Section in collaboration with other organisations for the promotion of the arts in education. Both conferences cast their net widely, not only as regards the background of participants but the range of the arts represented. But the two conferences differed greatly in emphasis, as already evident when comparing their respective themes. The Utrecht conference on the theme "Who Needs The Arts" was essentially a celebration of the arts, with workshops, exhibitions and performances very much in the foreground. The London conference on the other hand was largely preoccupied with the precarious position in which the arts in education find themselves. Not that the arts in the past have occupied as prominent a place in the curriculum as they should. But the present situation poses more insidious threats; for not only have there been cuts all round in educational provision which have had a cramping effect on the arts in the curriculum, but a fundamental change of direction is gaining ground, a change away from general education and towards vocational training and technology, threatening not just to squeeze the arts but to relegate them.

What emerged from the conference addresses, the discussions and the written and oral statements from supporting organisations can be grouped as follows. Firstly there were expressions of concern, indeed anger, that education was increasingly being seen as totally functional. Not that computers or TVEI (Technical and Vocational Educational Initiative) programmes were necessarily monsters; they could be vehicles for the arts. But exclusively structuring the curriculum to serve the specific needs of industry was restricting the range of choices, with a consequent dehumanizing effect.

To protest against this trend, however, was not enough. A more positive strategy was to present reasoned arguments in defence of the arts in education. In Utrecht perception of the need to present such arguments was more peripheral. Everyone's enjoyment of the arts was such that their rightful place in education was perceived as self-evident. The London conference on the other hand, though enriched by a presentation of African music, did not focus on participation in the arts but on making a case for them and on responding to the threat hanging over them. But the defence of the arts called for more than reasoned argument. The Gulbenkian Report (see review in *N.E.* Vol.64 No.4, p.115), a most articulate and reasonable document, had only had limited impact. What was needed was an action programme.

Amongst the strategies put forward for such an action programme were a number that might be grouped under the heading of "putting our house in order":

(i) the need for collaboration amongst the arts on matters of common concern;

(ii) seeing the arts in education not only as specific subject areas but as a dimension of the curriculum which can pervade all subjects and to which all subjects can contribute;

(iii) ensuring that the arts are not seen in elitist terms where some succeed and most fail;

(iv) promoting understanding of the arts of different cultures and forging stronger links between them.

Finally, if they are to influence decision-making, the arts in education must advertise their achievements, publicise instances of vigorous support of the arts and the effect of such initiatives, and generally go out into the community to bring about wider recognition of the importance of sustaining the arts in education and of making them accessible to everyone, of their intrinsic, economic and social value, of their contribution to employment, to perceptiveness and creativity in work as in leisure, to better understanding in a multi-cultural society, and to the quality of life generally.

Klaus Neuberg is Treasurer of WEF (GB).

# Profile: Ovide Decroly

Hermann Röhrs

## The medical orientation of his ideas

An approach to education with a medical orientation was undertaken by Ovide Decroly (born in 1871 in Renaix, died in 1932 in Brussels). Like Montessori, he was a medical doctor and was also inspired primarily by Itard and Séguin. Today his students, especially Alice Descoedres, are still striving to apply Itard's learning games by way of training the sensory functions.

Decroly and Montessori came to know each other at conferences held by the New Education Fellowship, although not until the 1920s, at a time when both of them had already completed their most important work. Like Montessori, Decroly also sought to apply the methods of experimental science to educational research and theory. Decroly included elements of psychology in his work, beginning with a criticism of the traditional classification of psychological types, and especially of the categorization of the abnormal as feeble-minded, imbeciles and idiots. Since the traditional approach was based solely on a consideration of mental irregularities as manifested in the realm of verbal aptitude, Decroly looked for a more thorough means of diagnosis.

On the basis of his excellent knowledge of pediatric problems and methods for evaluating young children he extended the Binet tests by adding a non-verbal section (les tests non verbaux), which gave great consideration to practical abilities, adaptability and manual intelligence. His attitude was that the focal point of educational research guided by anthropological and psychological concepts should be human beings seen as living creatures and their education within the context of their living environment.

## The School of Life

A perceptive introduction to life and its manifestations was also Ovide Decroly's educational goal, and this was expressly indicated in the name he gave the school which he founded in Brussels in 1907: Ecole pour la vie par la vie. Education for life by means of living was to be achieved by the critical participation in and observation of typical phenomena occurring within the realm of ordinary experience. This extra-scholastic realm of experience was complemented by turning the school into a living environment itself, organized along educationally sound lines. Decroly's school was a consistent and thorough implementation of the declared intention of the New Education to replace teachers by educationally directed living. The goal was to implant a knowledge of life by means of involvement with a consciously directed educational environment.

These general intentions were expressed in the content and organization of the entire program. Departing from the four basic human needs, namely nourishment, shelter from the elements, protection from various kinds of dangers and enemies, and activity, which establish a framework for centers of interest, instruction in Decroly's school always proceeded by means of the three-step method which was to be completed as far as possible in each project: observation, association and expression. The observations, whether spontaneously made or under supervision, were made of the many inspiring objects and phenomena present within the school environment and served to develop an intimate involvement with life and nature, encouraging questioning and experimentation.

The associative phase was a good measure of the comprehensive nature of these projects, which were structured to consider the immediate environment as lived and experienced in the present (le présent), other countries and their experiences, attitudes and customs (le lointain dans l'espace), and past periods as far back as the beginnings of human history (le lointain dans le temps). This aspect of local studies, geography, history and ethnography was applied to the realm of experience of the children in such a way that many possibilities for teaching them social behavior were taken advantage of, for instance in collective projects and mutual assistance. The final phase, expression, allowed abundant opportunities for methodical articulation in abstract form (reading, conversation, summaries and writing) as well as in concrete form (collecting of documentation, creative activity in the form of drawing, construction of models and building). All of these projects found living expression in the journals (cahirs de documentation et d'association), which Ferrière later appropriately referred to as books of life.

## The educational significance of his ideas

A great many factors are possessed in common by the project method — especially in its early form as developed by Stephenson and Hotchkiss — and the group instruction procedure. Decroly himself called attention to these similarities at the sixth world conference of the New Education Fellowship, held in Nice in 1932, in his presentation about "Les changements de la vie sociale et l'éducation". Reiterating his well-known eight points concerned with the schools and the role they had played in the formation of an elite class, he called for their re-

organization as comprehensive schools based on the practical instruction concepts of Dewey, Ferrière, Geheeb and others, and urged that the development of independent activity and individuality be promoted by applying the basic ideas of the Dalton Plan and the Winnetka Plan. This is an excellent example of the synthetic and pluralistic nature of the New Education, especially characteristics of the concepts developed during this late period. In Germany this tendency was most strikingly illustrated by Petersen's Jena Plan. Even the reform efforts initiated earlier began at this time to feel a need for comparison and extension, as Decroly's statements show, which actually represented an attempt to delineate and define the original conceptions.

At the same time Decroly's unique and personal point of view was expressed by him in this important lecture, although in view of its main theme, "L'école unique et la préparation d'élite" it may at first glance seem unusual that he pleaded for a thorough training in social responsibility for this elite.

The main difference between Decroly's approach and all related ones was that his school program was self-contained and systematically dealt with the basic human functions. Its scientific orientation cannot be overlooked; it definitely also led to an underestimation of the importance of the esthetic dimension. By means of basing the program on the basic human needs the positivistic aspect of "savoir prévoir" was strongly emphasized, and the concepts of utility and success in life characterized the dominating pragmatic Weltanschauung. But this should not prevent us from acknowledging that reverence of nature and a kind of immanent religiosity were also present, factors which were typical for many projects undertaken under the auspices of the New Education. The significant feature of Decroly's work was that he attempted to systematize educational science, following the example set by the natural sciences. It was precisely this effort, which sought to transform the educational province into a realm of experimentation by applying precise criteria and techniques of observation, which has guaranteed him a broad following in the Latin countries of Europe, which have otherwise been very conservative in the adoption of the principles of the New Education. Nevertheless, his followers in these countries are often unable to agree, pursuing diverse paths, a circumstance due to the fact that his works have not been compiled and codified; the efforts of his students to conserve and extend his teachings have not been able to make up for this circumstance. Foremost among his followers was Amélie Hamaïde, who wrote his biography and was the first to continue his educational legacy in her school in the Rue de l'Ermitage.

The immense human and educational attraction of this positivistically orientated educational approach is demonstrated by a statement made by Decroly's student Gaston Mialeret, in a talk given at the Journée d'hommage au Docteur Decroly held by the World Education Fellowship in 1971: "To be a follower of Decroly means to be able to ponder, to be capable of dealing with problems, to be able to think, to be able to continuously question one's own ideas in connection with one's experiences and directed towards achieving results ... To be a follower of Decroly means to be able to love."

Even today this combination of a basically scientific attitude and a loving approach is immediately evident to everyone who visits the school in the Rue de l'Ermitage, presently directed by Mme. Dubreucq-Choprix. Nonetheless, this love is always dominated by an objective purpose and orientation. But it is present and is even directly expressed towards plants and animals: every morning the children take a walk through the garden and look after the animals, saying for instance, "Bonjour, l'arbre".

Professor Hermann Röhrs, a historian of education from the University of Heidelberg, is a member of the WEF (German-speaking section).

# Forthcoming Conferences

**Education and Human Values — with Special Reference to the Environment.** WEF 33rd International Conference. In Bombay, India, 28th December 1986–2nd January 1987. *Details:* Section Secretaries.

**Educating for a Caring Community — A Step Towards Peace.** WEF 34th International Conference. In Adelaide, Australia, August 1988. *Details:* Section Secretaries.

**Teaching Controversial Issues.** Standing Conference on Education for International Understanding (SCEIU) Day Conference. At London House, London. On 17th November. *Details:* Robert Creighton, UWC, London House, Mecklenburgh Sq., London, WC1, UK.

**East-West Relations in the Curriculum — the need for Global Networks.** In Berlin. On 2nd–7th January 1986. *Details:* Centre for International Studies, Rolle College, Devon, UK. Phone (0395) 264902.

# Reviews

*The Hiroshima Maidens: A Story of Courage, Compassion and Survival* by Rodney Barker.
Viking. 1985. £9.95.

Teachers are always rightly on the look-out for suitable subject matter to fill two slots in the school curriculum. One is readings for Assembly, the other as an ingredient of General or World Studies. Judicious selection from The Hiroshima Maidens could help to meet both requirements. It is an account of how in the mid-Fifties a group of young Japanese women, who had been grotesquely disfigured in the atomic holocaust of Hiroshima were taken to the USA for plastic surgery and lodged in American homes: how they were selected, how they were transported across the ocean, how far the surgical operations they endured could be reckoned successful, what was the impact of their arrival in the American scene of charitable intention, medical expertise and diplomatic calculation — together with a follow-up study of some of these girls on their return to Japan — all this is recorded in straightforward, if sometimes melodramatic, language.

On to this moving story of human courage and frailty can be latched most of the great world issues of the twentieth century: can the dropping of the atomic bomb on Hiroshima and Nagasaki be justified? How far may the treatment of the Hiroshima Maidens be seen as a token of genuine international reconciliation? How far should it be regarded as a splendid initiative tarnished by political and economic exploitation? The author, in whose own home town two of the girls were quartered, writes:

"My contact with the Maidens taught me something valuable and lasting. They were people who in their own quiet way continued to be a lasting part of my consciousness. At an impressionable age I learned that war leaves a legacy of human suffering that does not end with peace. From then on I understood that at any given moment the world I knew would come to an end." (p.viii)

"What I still don't understand," asked one of the Hiroshima Maidens persistently, "is why these people (the doctors and good men and women) are doing all this. Back in Japan I was told that they have a guilty feeling about dropping the atom bomb. Is this the reason?"

That question could well be debated in a VIth Form discussion period. Experience has shown that such a question opens vast vistas. Have the conventions of traditional warfare become obsolete in the age of Total war? Are any holds barred, such as the use of nuclear weapons? If not, what are the implications of this position? If so, what holds are barred, how and by whom?

JAMES L. HENDERSON
WEF Guiding Committee.

*Means and Ends in Education* by Brenda Cohen.
George Allen and Unwin. London. 1983.

University courses in the philosophy of education are often not the favorite of teachers in training. Many educators have read required texts and memorized important names and theories, never making the practical application to the classroom or sorting out the connection to the students who pass through the hallowed halls of our schools.

For student teachers, or those who may wish a refresher course on various philosophical approaches, "Means and Ends in Education" is a very readable little book which does make the connections mentioned above. It is a clear statement of three philosophical approaches — Instrumentalist, Learner-Oriented, and Liberal.

As a part of a series on Introductory Studies in Philosophy of Education, the text is based on the concept of whether teaching is a means to an end, whether the end may determine the means, or whether the means and the end of teaching can be integrated to create an intrinsic purpose in education. Cohen argues that most educational views are confused in the consideration of means and ends.

The instrumentalist approaches discussed are teaching as conditioning, teaching machines, technology, sleep-teaching, and hypnosis and the concept of free will. In these approaches, teaching is viewed in relation to some extraneous goal which is specified. The focus is on the teacher, rather than on the learner. The author finds instrumentalism in conflict with learner-oriented approaches because it fails to recognise or give scope to the potential of the learner for creativity, innovation, and originality. However, this method does have its usefulness for the handicapped and subnormal students because of the inexhaustible patience of machines to repeat and as a supplement to the human teacher. The higher echelons of knowledge remain beyond mechanic scope, limiting the area of application.

In the second section of the book, the discovery methods are shown to employ the learner as the starting

point for learning activities, rather than using the subject matter as the starting point. The Plowden Report and the work of Rousseau in "Emile" are prime examples. The author gives sharp criticism of the discovery method by pointing out when things are left open for discovery, things are also possibly not discovered. Methods like self-direction, self-expression, and autonomy are a kind of counterweight to authoritarian methods, but education according to whim has no sequence or shape, and leads to a lack of mastery of various areas of knowledge.

In the final part of the text, Cohen discusses the difference among the concepts of teaching, training, and educating. Teaching and training are thoroughly distinguished and Cohen finds that educating involves more than the spread of knowledge. It also involves a judgement of the worth of that knowledge. Training is a value-neutral concept, but both teaching and educating have value components. Teaching begins to approach the concept of educating through the notion of "good" teaching where the element of evaluation becomes necessary.

The author explains that liberalism in education does not mean neutrality on the part of teachers. Values are fundamental to good teaching and what the educator intends can be expressed in terms of autonomy and critical judgement. By seeing what it is opposed to, it is possible to see what the liberal position is.

Although the conclusions at the end of this concise little volume give the impression of a summary of what preceded, the author's position is clear. She finds that the liberal approach offers the best teaching, that which includes both intellectual and moral ideals. Herein are integrated the means and the ends, the means defined by human fulfilment and the ends set clear because they place value on human freedom.

The book is an excellent addition to both the educator's library and to classroom reading materials on educational philosophy.

ROSALIE M. COLMAN
Fairfield University, USA.

*Uses and Abuses of Profiling* by Bill Law.
Harper & Row, London. 163 pages.

No-one is better equipped to write a "handbook on reviewing and recording student experience and achievement" than Bill Law. His involvement with the English National Institute for Careers Education and Counselling has led him into extensive contact with the needs and concerns of ordinary teachers and Bill Law is well known for the many workshops he runs on profiling. "Uses and Abuses of Profiling" has grown out of this awareness of what teachers need to help them initiate profiling in their own institution. The book covers everything that such a group of teachers might need to know in seeking to implement a system of recording and reporting which is both formative and summative, detailed and positive, educational and practical. Starting with a basic definition of profiling as both the act and the process of student portrayal, through questions of their purpose and implementation, the book concludes with an important cautionary note about some of the ethical and practical problems involved in such comprehensive and personal recording. Readers are invited to consider questions such as what type of profile to use, what might go on it, what kind of assessment procedure is appropriate and who should supply the information. Some of the basic worries about profiles are aired as the potentially different values of teachers and pupils and the possibility of quite unintentional bias and control creeping in.

If a school, department or individual teacher were to go through this book thoroughly they would undoubtedly have a sensitive and active understanding of their own needs with respect to profiling, the options so far developed to meet these needs and the pitfalls of which to be wary. The book is written as a study guide and its intention is clearly that individuals or groups of teachers should work through it systematically as a basis for their own development initiatives.

The need for such a handbook is clearly evidenced by the enthusiastic support shown by teachers for in-service courses on profiling and the rapid proliferation of such schemes in individual schools. Given the commitment of the English Department of Education and Science (DES) and the Welsh Office to implement such records for all school-leavers by the end of the decade, most if not all teachers in England and Wales (Scotland has a separate education system) are likely to find themselves caught up in the activities Law describes and this book will undoubtedly be of great value to them.

Sadly the book will be criticised by some for being too comprehensive. I suspect many teachers will not be able to find the time and/or the inclination to go into the subject in the depth this book requires. A briefer, simpler manual might have proved even more popular in these difficult times. Nevertheless, "Uses and Abuses of Profiling" fills what was hitherto a serious gap in the literature and is likely to prove a useful and popular volume for some considerable time to come.

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*Special Children in Regular Classrooms: Mainstreaming Skills for Teachers* by Charlotte Epstein.
Reston (Prentice Hall) Virginia. 1984.

This book sets out to provide a series of strategies designed to assist the ordinary teacher in smoothing the problems of "mainstreaming" or, as we in Britain have chosen to refer to it, "integrating" pupils who have disabilities into the regular classroom. By means of a range of exercises, games, discussion tasks, "able-bodied" pupils are called upon to experience, through simulation, role-play etc. some of the situations and feelings which children with disabilities might go through in the course of everyday interaction with their peers. Alternative versions of a series of "anecdotal" accounts are provided so that both elementary and high school students can participate in the tasks. In addition there are later chapters dealing with problems which arise from persistent and widespread beliefs and attitudes concerning those with disabilities. The author is clearly committed to the principle of integration and this commitment emerges strongly throughout her book. Her view that "we all know more about mainstreaming than we ever thought we did" leads her to examine, in generally commonsense terms, some of the prevailing prejudices, both individual and institutional, which impede our acceptance of the contribution to be made by those with disabilities to community and world affairs.

The "stories" which are presented in the earlier part of the book and intended for use by teachers are designed to highlight attitudes and values which exist towards others with disabilities. I found that the elementary/high school alternative versions of each story were not always exactly parallel and occasionally the younger audience seemed to be called upon to offer a more sophisticated interpretation of events. It would have been helpful to have received some theoretical basis for the handling of such issues in the classroom given the somewhat sensitive, not to say controversial contexts. That is not to say that teachers should shy away from confronting the question, as the author clearly believes they should not, but those less experienced in the handling of such issues may require further support. Presumably the author has made extensive use of these techniques herself and her experiences no doubt acted as a "piloting" exercise for the book. In this respect, transcripts would have been both persuasive and reassuring to interested but diffident teachers. By this means it would be possible for them to gauge the range of likely responses and to be provided with a "barometer" for how far one might expect a discussion to go in the direction of exposure of sensitive issues, strong feelings etc.

The author writes with the authority of direct experience and many of her ideas and beliefs seem to derive from that experience. She adopts a committed tone and few would argue with the desirability of what she proposes. The book is addressed to the mainstream teacher who would have little difficulty in following its argument or subscribing to its viewpoint. At times however, the strength of her commitment to the cause of integration leads her to adopt a somewhat hectoring tone, particularly when referring to the likely responses of several mainstream teachers to the question of integration. She is right of course that too many of us retreat from difficult problems by over-dramatising the likely obstacles they present but, at the same time, one must try to balance the interests and social well-being of both "special" and "ordinary" children alongside the enactment of a highly desirable principle. This book seems to urge rapid progress towards mainstreaming without providing all of the support this may require.

Those teachers who share the author's personal commitment and feel that they wish to ease the path of integration, or those who find that a policy decision requires them to tackle the problem, will find the book useful in two respects. Firstly, the exercises themselves are well set out and easy to conduct (one is even provided with a helpful "script") and secondly, the arguments presented in later chapters ought to arm one in dealing with awkward colleagues. The book does not explore a whole-school approach to the problem but schools wishing to do so will find much that is useful. The chief strength of this book lies in its readiness to confront an issue which many of us would rather avoid or prefer to handle "discreetly" when this may not be the best way to solve it.

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*A Teacher's Guide to Classroom Research* by David Hopkins. Open University Press, Milton Keynes. 1985. pb £4.95.

Contributing to a mushrooming literature, in this slim and easily-readable volume David Hopkins endeavours to produce a sort of "Teach Yourself" practical guide to understanding and conducting classroom research. Those on in-service courses, teacher advisors and education tutors are expected to find it useful, but the book is directed primarily at practising and intending teachers. How well has Hopkins succeeded in this manifest purpose — and are any latent aims detectable? What does the volume reveal about Hopkins' approach to teacher research, given that he is its general advocate?

Two-thirds of the text is indeed devoted to a (whistle-stop) tour through the research techniques supermarket; the largely sociological ancestry of both data collection methods and analytic techniques is duly recognised. The remainder, mainly preceding the "how to" chapters, concentrates on explaining the development of the teacher-researcher movement and describing its protagonists' arguments on the nature and purpose of research as such together with educational research specifically. Questions for the reader to consider, based upon the presented material, conclude each chapter, followed by suggestions for further reading.

As an introduction, in company with other sources, this volume might play a useful role for the novice teacher-researcher. However, it is best employed within some form of structured professional development — whether a formal in-service course or within a supportive professional peer-group containing *experienced* teacher-researchers. Research skills are real and complex skills; whilst there is no reason why teachers should not acquire them (and cogent arguments for them doing so), the cookbook method is not one to recommend. Not only is the "how" of doing research more complicated than Hopkins' text implicitly suggests, but the "why and wherefore" is crucial: this alone enables researchers to evaluate and interpret *what* they are really doing and discovering. No single text, whatever its level or purpose, can satisfy these demands.

In presenting a rationale for teacher research, Hopkins summarises the essence of the case put by Stenhouse and his CARE colleagues — a case sufficiently well-known to require repetition here. Hopkins' interpretation of one of Stenhouse's central themes (teacher research as a means of teacher emancipation from professional subservience) is, however, one which he may have judged rather denuded. In both frequency and style, the reference Hopkins makes to teacher research as the route to professional autonomy is uncomfortably redolent with images of an occupation striving to upgrade its status *per se*. This is slightly unseemly — if an understandable latent aim given the current political climate within the profession. In any event, whether an extension of the teaching function to include aspects of a research role will indeed lead to the resolution of what is undoubtedly a real problem is arguable. The status and conditions of educational research workers do not augur well!

The positions Hopkins takes on what constitutes research, the appropriate paradigms for educational research, and the place of teacher research within the research enterprise as a whole, deserve a fuller critique than this review is able to offer. His arguments are not unproblematic; his intended audience will need both to read closely and to compare what others have written (both within and beyond the teacher researcher community)

before they can make an informed judgement. Whilst applauding the clarity with which Hopkins states his case, the principle of fostering critical reflection by offering access to alternative positions (and not only those held by the movement's protagonists) is a crucial part of the pedagogic process. I do not think that David Hopkins managed this aspect of his task optimally, and this is ultimately why his text should be used in conjunction with others.

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*All the Best. Neill Letters from Summerhill,* edited by Jonathan Croall. London. Andre Deutsch. £9.95.

Jonathan Croall has followed his excellent biography of A. S. Neill (see review *N.E.* Vol.65 No.1) with a large and varied sample of the lifelong correspondence of one of the most notable figures in modern education. The famous and the not so well known were among Neill's correspondents and the letters provide an additional insight into his qualities as an educator as well as his foibles and idiosyncracies.

Not least among the virtues of these letters is Neill's disarming truthfulness about himself. Thus, in a letter to Beatrice Ensor in 1921 (when she was editor of *The New Era* and Neill her assistant) he writes "I know you picture me spending my time running around visiting the schools of Germany. The truth is that I spend the day lying in the sun, clad in a pair of bathing drawers ... at the present moment I am more interested in sunbaths, beer and baccy, than in all the new educational experiments under the sun." In correspondence with Bertrand Russell, he is full of the "new psychology" of the '20s and '30s; with H. G. Wells, he is extolling, to no avail, the theories of Wilhelm Reich. Later in life he fulminates against the "little officials with small minds" (Her Majesty's Inspectors). What dominates, though, is not rage or despair, but a determination to keep at the game to the last.

The book is well organised by themes and indexed. It makes admirable bed-time reading for those familiar with Neill's writing and, for readers who may not have read his books or Croall's biography, it is a first-rate appetizer. Beyond this, it gives many examples of Neill's ability to deflate with a turn of phrase. He finds "the Black Paper dull as ditchwater", and asks of B. F. Skinner "if he knows of anyone wise enough, good enough, to mould anyone's character."

MALCOLM SKILBECK
Editor, *New Era.*

*A Rejoinder on "Prelude to Literacy"*

Sir,

We were delighted to see that *The New Era* had allotted generous space to a review of our 1983 publication, *Prelude to Literacy* in Vol.65 No.4, and that the review had been assigned to someone as well known in her field as Margaret Meek. Since her review is (to our knowledge) one of the earliest to appear in a journal of UK origin, we thought it worth while to draw your attention to several factual matters which might if left uncorrected mislead readers of the review.

First, our book is based on records of our daughter's verbal reactions to pictures and stories between the ages of twelve months and five years. Ms Meek states that our subject was "twenty months old when the records began", but this is in fact the date at which the record for *one particular book* (*A Lion in the Meadow*, treated in chapter one) began; as our preface and Prologue (p.xviii) make clear, records for other texts went back further. Our Prologue also distinguishes between a longhand record in diary form, which was selective from eleven months and became increasingly full and detailed in the period between eighteen and twenty-four months, and a record based entirely on audio-tape transcript, which we commenced at three years, one month. When Ms Meek says that *"Every statement she (Anna) made about almost every book she encountered during formal sessions* between her third and fifth birthdays was recorded", we take her to be referring to this latter record.

Second, *Prelude to Literacy* is a joint work, and its Preface details which of the chapters were the primary responsibility of each of us. When she writes about Part Three of the book, Ms Meek attributes to one of us (Hugh) chapters which were in fact written primarily by Maureen. Her earlier comment: "Maureen Crago did most of the reading with her daughter and kept the diary. Hugh wrote the commentary and analysis" should also be read critically in the light of the information we give in the Preface.

Thirdly, Ms Meek states:

"I am uneasy on these counts: first, as the authors honestly admit, in their pictures of Anna in her entire cultural context they have left out its most important determinants — her parents. Anna's ways of taking from books was (sic) not *natural* response, but learned behaviour strongly modelled by her mother and father. Yet only Anna's responses are treated as evidence."

What we in fact said (p.xxi) was that we became aware prior to age three of the significance of our own behaviour in influencing Anna's, and took it into account increasingly thereafter in transcribing as well as in analysing. We went on (p.xxii) to make exactly the point that Ms Meek goes on to make — that reading to young children is a "collabo[rat]ive experience" (we said: "a supremely interactive p[ro]cess"). Ms Meek's comment about Anna's "ways of tak[ing] from books ... not (being) *natural* response" is th[us] somewhat beside the point. Where story experienc[e is] mediated by an adult, there can be no "natural", no "[un]contaminated" response: to demand one is to demand [the] impossible.

Finally, Ms Meek naturally assumes, since *Prelude* d[oes] not contradict it, that we were professional psychother[ap]ists while we conducted the study, and wrote it up. [It is] presumably on this basis that she remarks "clearly [the] parents' professional templates filter the experience [in] order to focus on Anna's responses to the affective aspe[ct] of the stories". For the record, we should point out our training as therapists took place after our data had b[een] collected and the first draft of the book written. Only f[inal] revisions to the MS, after acceptance by our publish[er] were directly influenced by our two years of acquainta[nce] with psychoanalysis and with systems theory, and mos[t of] these revisions were incorporated in the Epilogue. T[he] strength and persistence of Anna's reactions to the aff[ect]ive dimension of certain stories took us by surprise [and] forced itself upon us, at a time when we were actually q[uite] dubious about Freudian claims for the importance of af[fect] in early childhood (p.261); when eventually we came [to] formal study of psychoanalytic thought, it made sens[e of] what had previously been inchoate. We were reluct[ant] converts, late in the game, not eager-beaver "depth p[sy]chologists" out on a "feeling-hunt" from the beginni[ng].

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